

Conference struggles with Southern African concerns

Mandy McGunnigle
James La Grand

HALIFAX, NS — Against the background of the recent South African attacks on the capitals of Botswana, Zimbabwe and Zambia, a conference was recently held here to give balance to the necessarily negative thrust of the anti-apartheid movement in Europe and North America.

Under the theme "Towards a Better Life in Southern Africa," participants at the one-day conference (organized by the local Coalition Against Apartheid) were able to produce solid reasons for hope as well as urgent cause for concern for those who are committed to justice and peace in Southern Africa.

The conference focused on the Southern African Development

Conference (SADCC), an international organization bringing together nine countries in Southern Africa (Tanzania, Malawi, Mozambique, Zimbabwe, Angola, Zambia, Botswana, Swaziland and Lesotho) in a regional common market.

South African control

Six of the nine countries are heavily dependent on South Africa, according to the analysis of the two main conference speakers, Dr. Robert David (representative of the Centre d'Information et Documentation sur la Mozambique et Afrique Australe, Continued on page 4 ...



Participants included Joan Campbell, Coordinator of Canadian Catholic Organization for Development and Peace, (back to camera), and James La Grand, Pastor of All Nations CRC (behind overhead projector)

Calvinist Contact

Second Class Mail
Printed in Canada
Postage paid at St. Catharines, Ont.
and Lewiston, NY — see page 2

June 27, 1986
41st year of publication
No. 2030

Christian festival a mix of unity and disappointment

Paul De Groot

CALGARY, Alta. — The Second Canadian Christian Festival ended amid some confusion over whether it had been a success or failure.

From an organizational point of view, the festival was a big success because it had attracted a host of top speakers — a Nobel Peace Prize winner, a famous Brazilian bishop, the top staff member of the World Council of Churches, among others.

Hundreds of workshops were presented and major programs proceeded without major hitches, accompanied by some of the best Christian music available. Several thousands of children had a great time at an impressive program for youth.

There was only one hitch: the Christians of Alberta were not ready for all this. While crowds for the major events eventually reached a respectable 3,000 (on Sunday night), and total attendance came to about 10,000, they were attending an event geared for at least twice that many people — at least the 25,000 who came to the last such festival, in Ottawa in 1982.

Expected too much

"We think now that we underestimated what it cost people to come to something like this," said Everett Koeller, executive director of the festival, in a post mortem.

Continued on page 5 ...

Toronto Sun hits from the right

Henry de Jong

TORONTO, Ont. — Some members of the Toronto Board of Education aren't on speaking terms with the Toronto Sun anymore. According to the Sun's Barbara Amiel they are the remnant of an NDP block that once had a strangle-hold on the big Board.

They're sore, says Ms. Amiel, because they lost the last round in a fight with one of the Sun's own. On the left, in this fight, is the NDP. On the far left, says Amiel, are the professional agitators. "And — on our right — Judi" McLeod, boasts the Toronto Sun headline; Judi, with her large hoop earrings, high-heeled shoes and pencil skirts.

Judi McLeod is the Sun's education reporter.

Attacks by "bully boys"

She does her job so well, says Amiel, that "the bully boys of the anti-democratic left are after her — courtesy of Toronto taxpayers. The Sun has been banned from NDP caucus press conferences held at the Toronto Board of Education. NDP school trustees refuse to be interviewed by [the Sun]." The NDP caucus has even tried to ban the Sun from school premises in Toronto.

According to Amiel, co-worker McLeod has been called "fascist" and "racist" at a board meeting. At that same meeting she was accosted, held by the neck and spit on by one agitator.

Thinkbit

During our lifetime, we'll all face great opportunities brilliantly disguised as totally impossible situations.

Source unknown

"On November 12, 1985," says Amiel, "the results of the municipal elections showed that the NDP strangle-hold on the Toronto Board of Education had been broken. The shock to the NDP caucus at the board of education was traumatic: for the first time in 12 years they had to face up to the fact that they couldn't simply pass their programs willy nilly and count on uninformed taxpayers shelling out dollars to have their kids brought up as little left-wingers — very full of opinions about the evils of nuclear power, abuses of human rights and racism in our society, but not very good at reading, writing and "computing."

Stranglehold broken

"One of the reasons the NDP lost control of the board of education," figures Amiel, "was McLeod's pithy articles. McLeod took on the NDP school trustees and hammered out their programs and their views in the Sun week after week."

While much of our news media leans to the left, the Toronto Sun, it seems prefers to hit from the right.

A happy and productive synod



Bill Veenstra (Classis Toronto) pleads for the retention of two field directors during discussion of World Missions and Relief Committee report. Photo: Edwin de Jong; courtesy The Banner.

Bert Witvoet

GRAND RAPIDS, MI — The 1986 Synod of the Christian Reformed Church in North America was in session from June 10 to 19 at Calvin College. It was a happy and productive synod, competently led by the Rev. Jake Eppinga of La Grave CRC, Grand Rapids.

It put the finishing touches on the restructuring of its world ministry, on the revised Psalter Hymnal and on the Contemporary Testimony. It adopted for implementation the "Guidelines re the Use and Abuse of Alcohol and Other Drugs," and it recommitted to an enlarged committee the report on "Covenant Children at the Lord's Supper."

Sometimes one skeptically mutters, "like a mighty turtle moves the Church of God." But from the fable we know that the turtle can win over the hare. The process of ecclesiastical deliberations may be slow, especially for those who

have an emotional stake in its decisions, but watching this synod in action gives one renewed confidence that the Christian Reformed Church tries to be responsible, faithful and creative.

The Acts of Synod should provide reams of worthwhile material for study, and the new Psalter Hymnal will be an absolute joy to those who are not afraid of singing a new song. (For detailed coverage of this synod, see pp. 9-12)

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Calvinist Contact

Head office: 99 Niagara St., St. Catharines, ON L2R 4L3; Phone: (416) 682-8311. Office hours: 8:15 - 4:15 p.m.

Calvinist Contact: (ISSN 0410-3882) is an independent, Christian weekly, serving the broader Reformed community with news, ideas and opportunities for contact. It supports and encourages every endeavour that seeks to proclaim the Kingship of Jesus Christ.

Editor: Bert Witvoet
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 Circulation & Mailing: Grace Bouwman
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Editorial Advisory Board: James R. Dickey, Anne Hutten, Jacob Kuntz, Nicholas B. Knoppers, Nick Loenen, Ineke Brouwer-Parlevliet, Sonya Vander Veen-Feddema, William Van Huizen, Ellen B. Zwart.

Canada mail: Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.
 U.S. mail: Calvinist Contact (USPS 518-090), published weekly except for July 4, 18, August 1, 8 and December 26, by Calvinist Contact Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, NY 14092. Send address changes to Calvinist Contact, Box 110, Lewiston, NY 14092.

Advertising: Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thurs. 8:30 a.m. for the next week's issue. See events page for rates.
 The publication of comments, opinions, or advertising does not imply agreement or endorsement by either Calvinist Contact or Calvinist Contact Publishing Limited.

Subscriptions:	Canada	United States
Six months	\$15.00	\$13.50 U.S.
One year	\$25.00	\$22.50 U.S.
Two years	\$47.50	\$42.50 U.S.
Three years	\$70.00	\$62.50 U.S.
Overseas:	\$90.00 by airmail	\$45.00 surface mail

Editorial

Are you in favour of "puritanical" pornography laws?

A human rights advocate is of the opinion that the federal Government's new anti-pornography legislation is "right-wing, fundamentalist and puritanical." He lauds attempts to protect children from sexual abuse, but finds that to outlaw pictures and films that show intercourse is going too far.

A member of a feminist group in Vancouver likes the fact that the new law forbids the degradation of women but finds laws that "outlaw healthy human sexuality 'Victorian.'" "

What both critics have in common is that they seek protection from abuse and exploitation of people who are vulnerable in our society (children, young women), but they do not want to lose important freedoms for situations that involve adults and consent.

Outlaw all flicks?

Our initial reaction may be to favour the Government's legislation and to dismiss the accusations "puritanical" and "Victorian" as snipings from a secular and humanist corner. But would that not constitute a knee-jerk reaction on our part?

Such a reaction is understandable, especially when on the same front page that carries the proposed legislation story, one reads the following headline, "Half U.S. adults may have herpes." The article ends with the loaded comment that until a vaccine has been developed against herpes, the traditional way to fight the disease is "celibacy until marriage and mutual monogamy after marriage." That's like saying, until we have found a way of circumventing the will of God, we may have to live by it.

In the light of widespread violation of God's commandments for sexuality, would it not be better to outlaw all depiction of sex, except where it serves an educational, scientific or artistic purpose? Or should we drop "artistic" from the list of exceptions too, just to close one more loophole?

Fools rush in

There are a few things Christians do well to keep in mind when seeking legislation in the area of sexuality. First, sexuality is an area where most Christians have some learning to do. Too often Christians think that the only important aspect of sexuality is the moral one. Whether someone's sexual life is mature or fulfilling does not seem important.

It's a bit like making law and order the most essential ingredient of a society. Where that happens, the best expression of society can be found in a cemetery — there is no place more orderly. If morality is the key element of sexuality, then impotence and celibacy should be considered most desirable conditions.

In order for persons to become sexually mature and free ("free" understood as free under the law of God), they must observe God's will for sexuality, which includes observing proper restraint, but also letting go of "puritanical" and "Victorian" attitudes. A lot of secrecy and feelings of shame have to be kicked out of the window. The best weapon against pornography is a frank and down-to-earth approach to sexuality.

For example, jokes about sex should not be automatically taboo. Not every sex joke degrades. Masturbation should not be considered sin, and erotic feelings should not be quickly squashed as if they were the same as lusting. It's not that sin cannot enter into these activities, but it need not. Sin can also enter into eating, but does that keep us from eating?

A second reason for reflection on the part of Christians, before rushing into legislation, is to keep in mind that making laws for a society is not the same as setting up house rules for our own family. Adultery is not permitted in our homes, but do we want the state to forbid adultery? Unless we believe that we must return to a theocratic society, the answer has to be, no.

A third reason is that laws can never cover all the complexities of human behaviour. We wouldn't wish a society that lays down every rule for every conceivable situation. Our freedom would be gone, and most of us would have to become lawyers, police officers and judges.

An ounce of nitty-gritty

In the meantime, we offer a few specific responses to the proposed federal legislation at this time:

- 1) The vague reference to "other sexual activity" should be removed from the proposed legislation. We don't want a society where kissing and holding hands, which would fall under the umbrella of "other sexual activity," are considered indecent.
- 2) Sexual intercourse need not be portrayed in a movie. There are a host of cinematic ways of suggesting that it has taken place, is taking place or will take place.
- 3) It may be necessary for the purpose of legislation to make a distinction between pornography and erotica. Pornography could be defined as showing sexuality in a degrading, violent or abusive way; erotica would be the stimulating but otherwise not degrading forms of depicting sexuality. The idea is not that Christians endorse the use of erotica. But from the point of view of maintaining a healthy society, it is better to attack the destructive forms of behaviour and leave some of the less dangerous, immature forms an opportunity for expression.

Letters

Narrow perception of answered prayer

The article, "Prayers in the Test Tube," by Wout Brouwer, (C.C., May 23, 1986) left me in disbelief. The scientists now, after some supposedly scientific study by means of a computer generated random selection of patients for whom prayers were offered, have come to agree that God answers prayer. I thank God that He does, but not in the rationalizations or generalizations of the scientists. Their perception of

answered prayer is extremely narrow (test-tube like) when it is only associated with healing.

The article or report does not address and thus, not provide, encouragement for those brothers and sisters who on a bed of tears and pleas to their Lord, have had to endure many sufferings, hurts and disappointments.

Answered prayer, how is it to be measured or understood? Christ, with His out-stretched arms on the cross, has answered prayer for us to the fullest.

Magda Dykema,
 Edmonton, Alberta

Appreciates fight against pornography

I was glad to learn (C.C., May 23) that petitions are being circulated and letters written re: 7-11's decision to stop selling several pornographic magazines.

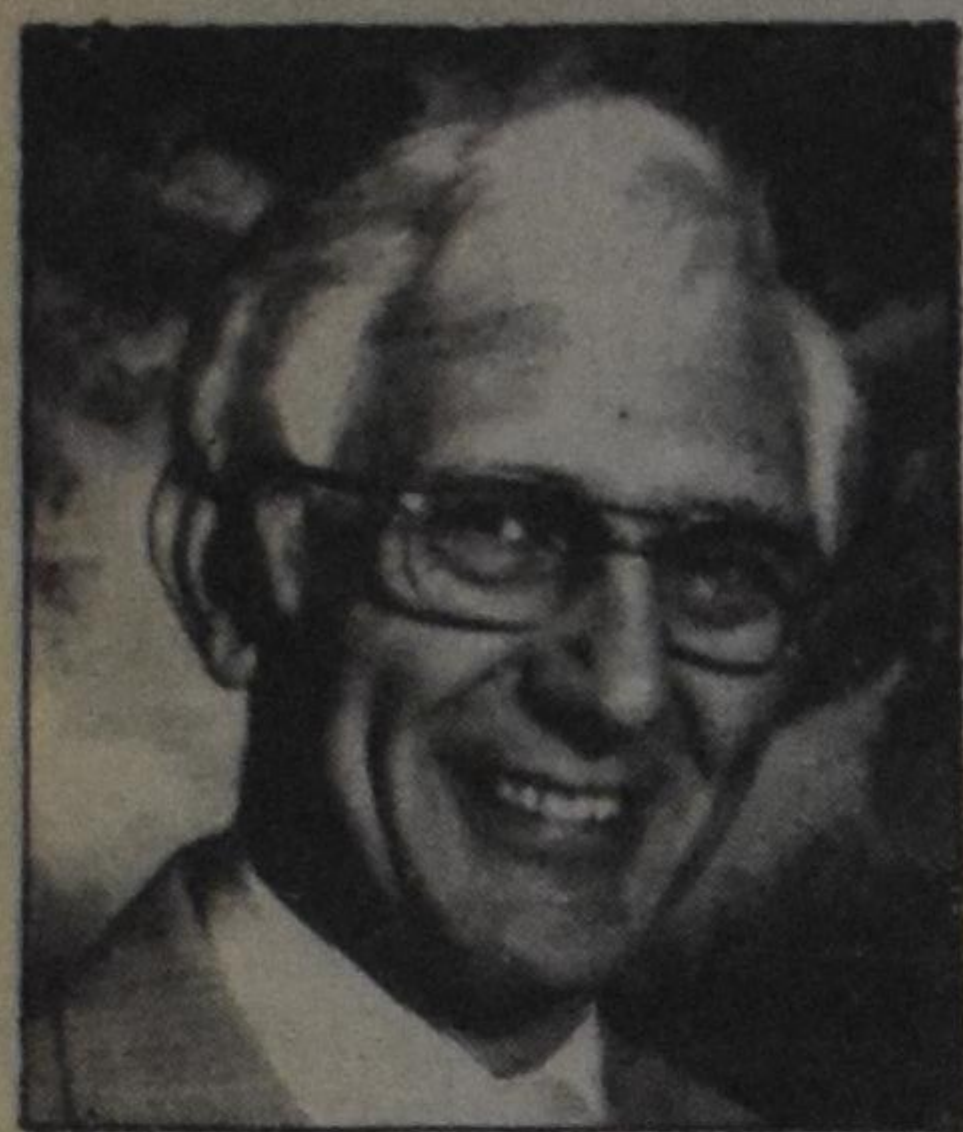
I had thought of writing to 7-11, as well as to those convenience stores that decided to continue selling them, but the articles I had read earlier didn't supply any addresses. I also plan to contact REAL Women and ask for a few copies of their petition.

It's finally clear to me that 7-11's motivation is not as pure as they make it out to be — their sales were being hurt by boycotts from Christian groups in the U.S.

I was also happy to learn a few weeks ago that Bell Canada had decided to disconnect several phone numbers that hooked up to some sort of pornographic services in the U.S. — a few customers had complained that their teenage kids were running up phenomenal long-distance bills.

Suzanne Duiker-Kroon
 Toronto, Ontario

SKYLIGHTS/WILLIAM R. RANG



"Pray now for the boyfriend or girlfriend that the Lord wants you to have. Don't rely on your own understanding."

I do not think that the lady who was my favourite teacher was the people's choice. She was small of stature, had a physical handicap, and was not endowed with physical attractiveness. She was not good at delivering puns and her sense of humour may well have been limited. She taught French and indeed succeeded in making us speak the language rather well.

In me she instilled a love for French poetry, especially the romantics, and I can still recite Lamartine. But that is not why she became my favourite many years after I had left school. It was her love for the Lord that made her stand out with me. I still hear her say, "Ecoutez, mes amis ..." When she said these words, she had some wise advice to pass on to the class.

I remember one of her counsellings rather vividly. She had noticed, of course, that in the class girls eyed boys and vice versa. There was also some dating going on. "Ecoutez, mes amis ..." You are now approaching the age that you start looking for a partner and that is good. That is the way the Lord intended it. And naturally, you may "look around." But a partner is a person with whom you will wish to enrich the rest of your life. Don't look for what is pretty or handsome in the first place. Beauty is only skin-deep and has a fleeting characteristic. A great sense of humour is terrific, but it is often a cover-up, for something that should not be there. What you look for in the first place is a person who has given his or her life to Jesus. Riches in Christ enrich the environment. Ecoutez, mes amis..., remember the coat of arms that says, "Ora et labora," pray and work? That's what you must do. Pray now for the girlfriend or boyfriend that the Lord wants you to have. Don't rely on your own understanding.

That evening I began my prayers for a girlfriend. Yes, I heard what the teacher said. It made sense. I write this with a big smile on my face for this week we hope to celebrate our thirty-fifth wedding anniversary. What a blessed, exhilarating time it has been! What joy, what surprises! Yes, I would have married the same girl again, except that I would have done it sooner. She was the answer to my prayers and, boy oh boy, did He answer me!

I'm a teacher myself and my students are a bit too young to fully appreciate a lesson on mate-finding. But today I want to pass it on. Want to be happy? Pray for a partner. Don't work first and then expect the Lord to bless. Pray first and regularly, and often. Ora comes before labora. I should know. And I want you, young folks, to become as happy as my wife and I are.

William Rang is principal of the Christian School in Dunnville, Ontario.

Longer Letter

Women the highest point of creation

Enclosed please find an article on the equality of the sexes, written by our minister, Rev. Dr. John A. Johnston of MacNab St. Presbyterian Church, Hamilton, Ontario.

It was printed in our June, 1986 "Church News 'n Views."

Would you kindly reprint this article in *Calvinist Contact*? Dr. Johnston has given me permission to have it reprinted.

**Corrie Prins,
Hamilton, Ontario**

Equality of the sexes

While in Princeton, New Jersey, last week, I listened to Professor Kenneth Bailey, a life-long resident of the Middle East, who was invited to speak about his understanding of the place of women in Creation and in the Church.

This Christian scholar certainly made me rethink some of my traditional assumptions, as he interpreted Scripture from his Near East viewpoint.

Dr. Bailey postulated that women are the highest point of creation, not something secondary to men. Think of the story of creation in Genesis, and remember chapter one of that first book of Moses which begins with a void, continues with the separation of light and darkness, followed by the division of land and water and finally reaches the creation of humankind. And what was the highest and last in that creation — woman of course.

Remember that God did not create woman from the head of man, so that he would control her thinking. And he didn't create woman from the foot of man, so that he could step on her or walk all over her, but woman was created from man's side, as God's final act, that

man and woman might be companions and partners.

One has to take seriously the first verses of the seventh chapter of Paul's first letter to the Corinthians, where it is written, "The husband does not rule over his own body, but the wife does." "Be subject to one another."

Think of these things

In most Christian churches today, women play an equal part with men in Christian ministry. This has not always been the case, and the inferior role of women has been justified on occasion, through reference to passages in 1 Corinthians, where Paul says, "Let the women be silent in the church. If they have any questions, ask their husbands when they get home."

I wonder if this passage has been taken out of the context of its first century setting, when women had almost no opportunities for education, with the result that their attention span to an address or sermon lasted for only a very short time. One can almost picture the synagogue scene when the preacher was long-winded or was arguing some theological point — some of the women began to fidget, entered into conversations with the women near them, disturbing the men who were at the moment trying to follow the line of argument and weren't thinking of the needs of the baby or the preparations for the sabbath meal.

Perhaps you can hear one of the Elders shouting, "Be quiet ... if you don't understand what is being said, the least you can do is be quiet, and when you get home discuss it with your husband." In today's world, with equal educational opportunities for both sexes, and when more and more the proclamation of Scripture comes from the lips of both men and women, and when many would say that women, as a whole, are better educated, biblically, than their male counterparts, we must conclude that this silence of women in the churches applied to a situation in the first century church and which is not applicable as to our contemporary society.

The above article was broadcast over CHML (900 on the AM dial) in June of this year. Dr. Johnston's messages are "designed to excite the local populace about things religious" says a note on the church bulletin item, and appeals "to both the church membership and the secular community. Quite a challenge!"

**There will be
NO issue
next week!**

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter,

500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may

be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Positive results from summer job ads

For the past six or seven years, Calvinist Contact has run the Summer Job Market ads for the benefit of young persons looking for summer work. With this issue we conclude offering this service for the year 1986.

Do the ads help? We have a very good indication that they do. Sixteen young persons wrote or telephoned that they found summer employment. Some indicated they got the job through the C.C. ad; others didn't say how they got the job. We may assume that for everyone that wrote, two or three found a job too but did not bother to let us know.

We wish all young readers a profitable and happy summer. Don't do everything your parents did when they were young!

Below we reprint a sampling of letters received from successful advertisers. B.W.

Grateful for successful service

We would like to thank you for placing our ads in the Job Market in your paper. Through this ad we received a job offer. We are starting mid-June.

God bless you and your paper in years to come.

**Steven and Harvey Van de Ban,
Seaforth, Ontario**

How are you today? [Fine.] I placed an ad in your paper a few weeks ago under the student job column. I have found a job, and I would appreciate it if you would withdraw my ad from your paper.

**Michael Bootsma,
St. Catharines, Ontario**

I appreciate it very much that my ad has made it again. Like last summer, I

had a job from *Calvinist Contact* and again this year.

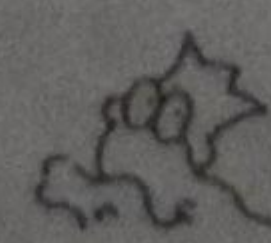
I thank you all for giving me a job, and sincerely ask you to cancel my ad from the newspaper.

**Annette Aasman,
Guelph, Ontario**

I would like to thank you very much for your program of placing free student employment advertisements in the *Calvinist Contact*.

I have found a summer job, to which I am looking forward very much! I even had a chance to choose. Once again, thanks a lot and God bless you!

**Carine Oussoren,
Omemee, Ontario**



Pontius' Puddle

HOW CAN GOD EXPECT ME TO FOLLOW THESE INSTRUCTIONS FOR THE WAY TO TREAT THE POOR AND OPPRESSED?



ARE THEY TOO DIFFICULT FOR YOU TO UNDERSTAND?



NO--TOO EASY!



News

Conference struggles with Southern African concerns

... continued from page 1.

"CIDMAA," in Montreal and Inter-Pares in Ottawa) and Yonah Seleti (a native and member of the Church of The Brethren and a graduate student at Dalhousie University). The two men traced different streams of the socio-economic history of Southern Africa which led to the present situation of regional underdevelopment.

According to the speakers, with the politics of apartheid rampant in South Africa and with racial unrest there on the increase, the geopolitical situation in the whole sub-continent is fraught with serious social, economic and political problems.

The present South African government has demonstrated its determination to maintain and increase regional dependency on its own highly developed economy. This aggressive determination extends to the use of armed force, including even aerial bombing.

Use of armed force

The Nkomati accord reached with Mozambique is a well-publicized recent example of a subtler use of armed force to bring individual states into closer co-operation and dependence on South Africa. To counteract the achievements of the regional common market (SADCC), the South African government has sponsored its own Constellation of Southern African states (CONSAS) designed to perpetuate the present balance of dependence.

Given this background information, the participants in the workshop considered ways and means of providing ongoing information about the work of SADCC to Canadian development-aid organizations and the public. The over-riding concern of the representatives from various volunteer agencies was to translate the discussions into immediate support for the affected people of Southern Africa, co-ordinating the effort locally through the Coalition against Apartheid.

The context of a virtual state of war in Southern African must be remembered in any fair evaluation of the achievement of SADCC. Dr. Simba Makoni, the Executive Secretary of SADCC, graphically summed up the



Mandy McGunnigle (right), seated next to key-note speaker Yonah Seleti (face partially hidden from camera), in a plenary session on The Workshop on Southern Africa.

profits and losses of the organization's first five years in his November 13, 1985, statement: "Over the last five years our member states (SADCC) have suffered prejudice in financial terms in the order of \$10-billion as a result of South African aggression and destabilization against our member states ... and that figure is equal to three times the total Official Development Assistance that all our nine member states have received from the international community over the past five years." (emphasis added).

Southern African nations support boycotts

The nine nations themselves, through SADCC, have asked the outside world to support boycotts against South Africa in full knowledge of the fact that they will suffer along with the South African population from such support.

No one at the conference was prepared to speak against boycotts in the face of this grim determination. In keeping with the positive theme of the conference, however, individuals were urged to write letters to the Prime Minister, the External Affairs Minister, and local MPs asking for Canada's continued and increasing support of SADCC. Letters demanding a consistent foreign policy might include requests for Canadian sanctions against South Africa, but an affirmative emphasis on Canada's support for SADCC was judged to be most important and most likely to be effective in communication with Canadian officials.

Appropriate responses

Church members from several denominations (including four representatives of the All Nations Christian Reformed Church: Karanja Njoroge, chairman of the Coalition Against Apartheid, James La Grand, Mandy McGunnigle and Doug Porter) formed a workshop sectional in the afternoon to consider appropriate responses by

local churches to the crisis in Southern Africa. The issues of social justice were related to the fundamental Christian commitment to the Gospel of reconciliation and to the truth as revealed in Jesus Christ. *The Kairos Document* was among the literature considered in the session.

The Kairos Document is a 30-page booklet subtitled *Challenge to the Church, A Theological Comment on the Political Crisis in South Africa*, which proved to be immediately useful in shaping the participants' reflection for action.

Participants proposed the booklet itself to the Conference as an important basic tool for

use with youth, women, men and social action groups within our churches. The document, signed and published by 152 ministers and theologians in South Africa in September 1985, explains the challenge of the South African government to Southern Africa and to the world by focusing on the churches' responsibility to seek the Kingdom of God.

The South African crisis confronts not only the citizens of countries in Southern Africa. Everywhere in the world citizens of the Kingdom of God are called upon to respond in word and deed to the 1986 *kairos* in South Africa.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest

Clearing the air

Brian Mulroney was elected leader of the Conservative Party in 1983 primarily because of his claim to understand Quebec. But for the past 10 months the nation's focus has been on the "free trade" initiative of the federal government, while news about French-English relations is scarce. Judging from the historical pattern, one can bet that this issue will hold our attention for some time.

When Mulroney was campaigning for the Conservative Party leadership, he rejected the notion of a wide ranging free trade agreement, preferring the Liberals' policy at that time of negotiating sector by sector trade agreements. Some time in 1985 he changed his mind and decided to support a comprehensive free trade agreement. Since his announcement last September that the government will seek such an agreement, the great debate has raged across Canada, producing more heat than light.

Cultural identity threatened

Discordant voices have made extreme predictions in their opposition to free trade: Canada's cultural identity is under attack. Canada is about to become the 51st state. Canada will be forced to abandon its social safety net — from unemployment insurance to medicare to pensions. A quarter million jobs (at least) will be lost in Ontario alone. The Auto Pact will be abrogated. The provinces must have the right to veto any deal. Free trade is no substitute for an industrial strategy. The government must clearly tell Canadians what it will demand and what it is prepared to give up in the talks. In the face of a 10-month barrage of such predictions and warnings it is not surprising that public opinion, which initially supported free trade strongly, wavered and became much more undecided.

U.S. protectionism real

Suddenly the fog surrounding the issue appears to be lifting. And ironically, that is not because of the persuasiveness or wisdom of any of the participants in the debate in Canada. Rather, it is due to the recent American tariffs against Canadian shakes and shingles and certain steel products. What Mulroney has been saying for nearly a year now is proved correct by these moves. U.S. protectionism is not a bogey man of some paranoid imaginations. It is real, it is dangerous and it hurts us. Four-thousand Canadian jobs are already feared lost due to the shakes and shingles tariff. More will go due to the steel

tariff. Further measures against the lumber industry are contemplated, and long-standing proposals to strike at Canadian hogs and fish, among other things, have taken on a new, menacing appearance.

In this light, the reality of our dependence on foreign trade is something we can not so easily take for granted any more. The facts, often repeated and often ignored obtain a new meaning. One-third of all jobs in Canada depend directly on foreign trade. Nearly four-fifths of that trade is with the U.S. More trade, in the long run, is mutually beneficial; higher tariffs are mutually harmful. Canada will lose much more in a bilateral trade war than the United States.

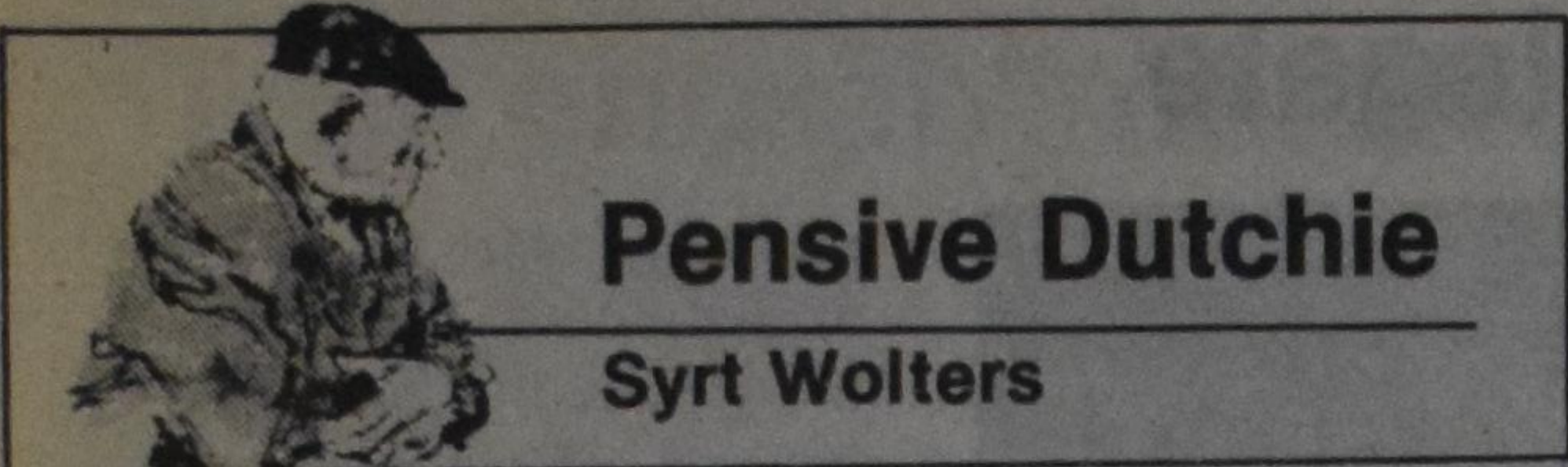
Coincidentally, the American decision to impose new tariffs on Canadian products occurred just a few weeks before the formal beginning of the free trade talks. At the same time, Mulroney managed to quell the doubts of most of the provincial premiers and obtain their support for the talks. The Prime Minister seized this opportunity to appeal directly to Canadians in a television address to support the government's initiative. His timing could not have been better. The cultural and economic nationalists, the labour union leaders and the parliamentary Opposition seem suddenly shrill and petty.

Safeguarding cultural identity

Does all this mean the objections raised in the past year are irrelevant? Some certainly are, as they always have been. Others remain valid concerns. Canadian cultural identity and expression need the government's protection. Mulroney should not bargain that away. Canada needs an industrial strategy to increase research and development of new technology and to increase the production of finished goods, both areas in which we remain weak. Without the support of the provinces no new trading agreement can be made. These are matters that the opposition parties should stress to the government. But there is little chance or danger of the government giving up Canada's political sovereignty, negotiating a net loss of jobs or bargaining away the social safety net that has been created during the last 50 years. Prophecies and warnings of such consequences are unrealistic and unhelpful to the national debate and will only serve to shroud the issue in a new fog of confusion.

Richard Vanderkloet teaches history at Toronto District Christian High School, Woodbridge, Ontario.

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Pensive Dutchie
Syrt Wolters

Inter-denominational schools IV: The responsibility of our teachers

There is a rather strange way of thinking among Christians when it comes to "Christ-centred" living in the world. To many, it seems, Christ-centred living is confined to what you believe concerning Jesus Christ and your salvation.

A Presbyterian minister once said to me, "As long as one is a believer; one who believes in the Bible as the infallible word of God, and in Jesus Christ as the only sufficient Saviour, then I don't care what he thinks in other matters, such as politics or education." I cannot understand such reasoning. It is as if our believing in Jesus Christ and our total surrender to Him does not have any consequences for our thinking and behaving in all areas of life.

Christ-centred living to me means that we, as communion of saints, also agree on the absolute authority of Christ in all areas of life. That should not be a hollow phrase, but stark reality. It follows logically that

there should be among Christians a "unity of mind" in those areas. I don't mean "uniformity" of mind — even where there is "unity" there can be lots of variety within that frame of unity.

If we really believe that the Bible gives direction to all aspects of life, then we must also accept that the Bible speaks the same language to all believers when it comes to basics.

Look at politics, for instance. Is there unity among Christians? We all know that there does not seem to be a specific Christian political thought!

Wouldn't one expect in a school with the aim to teach Christianly, to prepare for a Christ-centred life, that at least the teachers would show a unity of thought in these matters? It would be logical, wouldn't it? But is that the true state of affairs? One would readily expect that at least the teachers

would concern themselves with these things. I would not be surprised to find teachers in Christian schools in all four political parties in Canada. All four are secular. None of the parties acknowledge the authority of Christ in world affairs.

My question is: Teachers — does your teaching not have any consequences for your political life? Or must I conclude that the obedience to Christ politically can be divided over contradicting ideologies?

I have a book, written by D.L. Roper, of New Zealand, *Biblical Foundations for Radical Discipleship*, a publication of the New Zealand Foundation for Christian Studies. In this book the author searches the Scriptures for guidelines for politics, government, economics, education, etc. He clearly shows how radical the Scriptures are when it comes to these areas of life. We don't

seem to touch them, hiding behind the excuse of "Christian freedom!"

I recommend that all teachers in Christian schools read and study this book of Roper. It can be ordered from The Foundation for Christian

Studies, P.O. Box 25026, Hataitai, Wellington, New Zealand.

Syrt Wolters works Tuesdays, Thursdays and Saturdays at "Central Barbers," 706 Broughton St., Victoria, B.C.

Divorce rate up, marriages down

WASHINGTON, D.C. (EP) — New statistics compiled by the U.S. government show that the divorce rate is rising and marriage is declining.

In 1985 there were 10.2 marriages per 1,000 people, down three per cent from the previous year, and the lowest rate since 1977. The divorce rate climbed two per cent last year, to five divorces per 1,000 people.

Also, the Census Bureau

reports that the number of American households is up, but the size of the average household is down. Since 1980 the number of American households has climbed 8.8 per cent. During the same time period the average household size dropped from 2.76 people to 2.69 people.

Analysts attribute the change in size to postponed marriage and childbearing by baby-boomers, and increased divorce.

Christian Festival

... continued from page 1.

He was referring not only to the financial cost, which at \$30 for the entire 4.5 day festival was not particularly high, but to the commitment in time and energy required to come to a festival of this nature. Still, Calgary alone can get at least 100,000 people out to church once a Sunday if it is at all typical of Canadian church attendance. That only 10,000 came to this festival was disappointing.

Conflict of interest

Festival organizers could, to an extent, blame the weather. The worst spring snowstorm in Calgary's history descended on the area only two days before the festival opened. Though brief, the storm left nearly a meter of snow in some places and it probably convinced a good number of Calgarians to stay at home on the long weekend, when the festival was held.

Then there was the Stanley Cup finals which may have kept many Calgarians glued to their television sets. Yet on Saturday, with no game, attendance was only marginally higher than the night before.

Finally, a festival at which Christians of different denominations can meet each other remains a relatively new concept for many Christians. Most are quite content with what they get in their own churches, and many are fearful of what they might find in others.

The festival had a good

balance of the religious spectrum, with evangelical Presbyterians like Leighton Ford, formerly associated with the Billy Graham organization, sharing the stage with Irish Catholic social activist Betty Williams, Brazil's "red bishop" Dom Helder Camara, evangelical TV host David Mainse and former World Council of Churches general secretary Philip Potter.

Hug button

More than 80 exhibitors, selling everything from anti-cult literature to computers and charismatics, displayed their wares in the Marketplace of Possibilities.

Several churches, including the Christian Reformed Church, made their pitches in an adjacent building. Most popular item there: a button asking "Have you hugged a Presbyterian today?"

It was difficult to predict which of the dozens of workshops would be most popular. The first to fill was a workshop on humour and Christianity, presented by Ralph Milton, a former journalist, now a publisher,

and author of the book "Through Rose-coloured Bifocals."

While workshops on some of the hotter social issues, such as women in the church, went begging for an audience on Saturday morning, a workshop on Living in Response to the Gospel, presented by Roman Catholic brother Michael Duggan, spilled into the hallway, cramming 200 people into a workshop set up for 60.

The festival's most important legacy may be the new ecumenical environment in Calgary itself. The festival encouraged the city's Christians to work together as they had never done before.

Even the city's Christian Reformed churches, normally distant from each other, managed to get together to man a booth.

"So there's even some unity in the Christian Reformed Church coming out of this," joked Julie Verkerk of Emmanuel Christian Reformed Church as she manned the booth one afternoon.

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Church

Marian Van Til, page editor

Reform Jew is Christian Reformed Synod delegate

Marian Van Til

Steve Schlissel, 34, is not your ordinary synod delegate. He was "born, bred and buttered" in Brooklyn, New York, in a "Liberal Reform" Jewish family, went to Hebrew school and was bar mitzvahed at the proper age. How did Schlissel end up a synod delegate?

While in his early twenties, Schlissel realized he had no real answers to the meaning of life. He concluded that discovering the meaning of death would yield answers to life's meaning, and so began extensive readings on what philosophers have said about death. In the course of that reading, he came across biblical references and thus began to read the Bible. Says Schlissel, "I learned that many of the philosophers had the right questions, but when I read Jesus Christ, He had the right answers."

Baptism the last straw for family

Schlissel eventually convinced Jeanne, his nominally Roman Catholic wife, to read Scripture with him, and they "got saved at the same time, by the grace of God." His family (parents, two brothers and a sister) "didn't flinch" when they heard the news. It was not until Schlissel told them that he would be baptized that his father, in violent reaction, disowned him.

Schlissel explains that in his estimation, many Jews understand the significance of baptism — its implications of "transference to another Kingdom" — better than

many Christians do. His father realized the radical (root) nature of such a step. In addition, over the centuries, Jews had been forced to be baptized and threatened with death if they refused. Jewish children, says Schlissel, grow up hearing such stories. And suddenly, his father has a son who wants to be baptized.

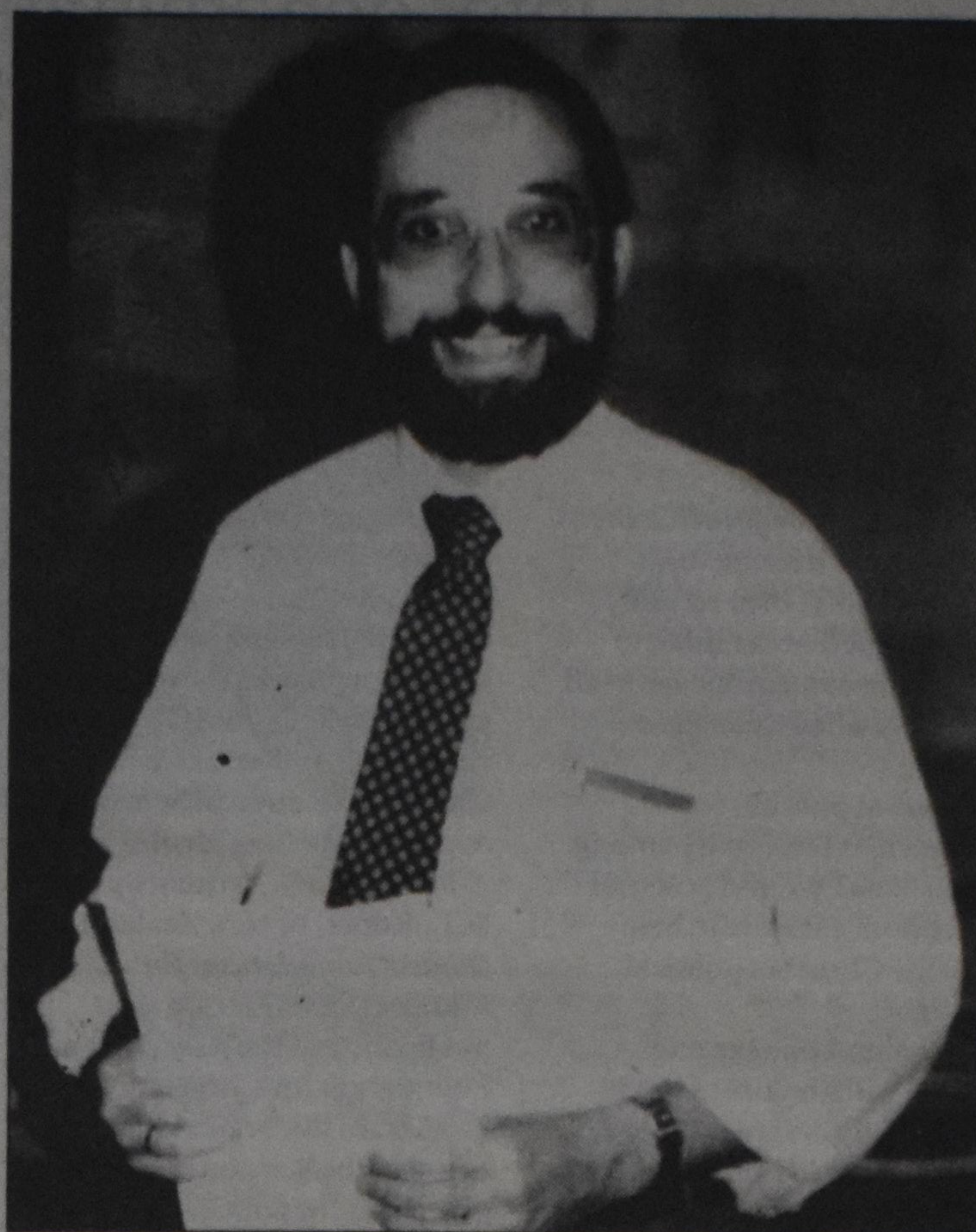
Joining the pre-mils

When the Schlissels became Christians, they did not know any other Christians. Their initial Christian contact was with a fundamentalist Baptist missionary in Brooklyn. That was a good introduction to the Christian community, Schlissel asserts, because "he was a very humble and gracious man." The Schlissels attended Bible classes and were baptized in the WMCA swimming pool — "typical Christian Reformed background," he joked.

Schlissel soon discovered "another fellowship with a more distinctly Jewish approach." Though he had not been "particularly involved with his Jewish past," it was the music, based on Israeli folk tunes, that he found particularly compelling. This new group was a nondenominational mission supported primarily by Baptists. By this time, Schlissel had become "a good pre-tribulationist, dispensational, pre-millennialist." He held that position for some time.

Affinity with Reformed faith

Schlissel began working for



Steve Schlissel (Classis Hudson), Liberal Reform Jew turned CRC synodical delegate: "Having a great time at synod." Photo: Marian Van Til

the mission and was ordained in a Baptist church. Through continued reading he was exposed to Reformed thought and felt it embodied biblical teaching better than other Christian expressions. Fundamentalists tell Jews to accept the Jew, Jesus, as their Saviour — period. But Reformed people put that in a much broader context. Their view of (God's) Law — that it comes to expression differently at different times, but that it is eternal — is something Jews feel affinity with.

As he became Reformed, his new views created

problems at the mission. The group that finally emerged, led by Schlissel, is now known as Messiah's Congregation. It consists of 35-40 individuals, mostly career people, and mostly female. (There are only three couples with children.) It is a "first generation Christian" group about half of whom are Jewish.

Elder and pastor

Schlissel, his wife and seven children (four of whom are Vietnamese foster children), joined the Queens Christian Reformed Church and he was

elected an elder there. That affiliation was mostly initiated so that he would have an official tie to the CRC; he was still — and remains — pastor of Messiah's Congregation.

That church is in the last phase of a three-part process required to become a Christian Reformed congregation. From 1984-85 they were in the "getting acquainted" stage; from 1985-86 they have been "in fellowship"; when Schlissel returns home after synod, a "covenant" will be worked out with Classis Hudson of the CRC and the church will be received into the denomination. Steve will be examined by classis under Article 8 of the Church Order so that he can be ordained in the CRC and remain the pastor at Messiah's Congregation.

Unique background and ministry

Schlissel feels that his varied background gives him "some advantages when speaking in the Christian Reformed Church and outside of it" because, he says, "I've been a Jew, I've been a pagan, I've been a 'dispie,' and now I've come to the truth as it is in its fullness"

Messiah's Congregation has a three-fold purpose, Schlissel explains. To minister to the "urban scene," to "foster and nourish Christian expression in the arts" (they subsidize Christian artists), and to "develop for the use of the churches a Reformed and faithful theology and approach to the Jewish people and to all people."

FROM COAST TO COAST

ALBERTA

Brooks-CKBR..... 9:00am 1340
Edmonton-CHQT... 7:30am 1110
Edson-CJYR..... 10:00am 970
Ft. McMurray-CJOK 9:00am 1230
Taber-CKTA..... 8:00am 1570
St. Albert-CKST.... 8:00am 1070

BRITISH COLUMBIA

Abbotsford-CFVR. 11:30am 850
Burns Lake-CFLD... 9:15am 1400
Kitimat-CKTK..... 8:30am 1230
Osoyoos-CKOO.... 8:30am 1490
Penticton-CKOK.... 8:30am 800
Port Alberni-CJAV
(Tues.)..... 9:30 pm 1240
Prince George-CJBC 8:30am 94.3
Smithers-CFBV.... 9:15am 1230
Summerland-CKSP. 8:30am 1450
Terrace-CFTK..... 8:30am 590
Vancouver-CJVB... 9:00am 1470
Vernon-CJIB..... 9:30pm 940

MANITOBA

Altona-CFAM..... 9:30am 950
Boisbervain-CJRB... 9:30am 1220
Steinbach-CHSM... 9:30am 1250
Winnipeg-CKJS.... 9:15am 810

NOVASCOTIA

Digby-CKDY..... 8:30am 1420
Kentville-CKEN.... 8:30am 1490
Middleton-CKAD... 8:30am 1350

New Glasgow-CKEC 7:30am 1320
Sydney-CJCB..... 8:00am 1270
Weymouth-CKDY... 8:30am 103.1
Windsor-CFAB.... 8:30am 1450

ONTARIO

Ajax-CHOO..... 9:30am 1390
Atikokan-CFAK.... 10:30am 1240
Chatham-CFCO.... 9:30pm 630
Brantford-CKPC... 10:00pm 1380
Ft. Frances-CFOB. 10:30am 800
Guelph-CJOY..... 9:00p.m. 1460
Hamilton-CHAM.... 7:30am 1280
Kapusking-CKAP. 9:00am 580
Kingston-CFMK... 10:00am 96.3
Newmarket-CKAN.. 9:30am 1480
Ottawa-CFGO..... 8:30am 1200
Owen Sound-CFOS 10:30am 560
Pembroke-CHOV
(Sat.)..... 6:00pm 1350
St. Catharines-CKTB 9:00am 97.7
St. Ste. Marie-CFYN 10:00am 1050
Sarnia-CHOK..... 6:45am 1070

Stratford-CJCS.... 8:45am 1240
Wingham-CKNX... 10:30am 920
Woodstock-CKDK.. 8:30am 1340

NEW BRUNSWICK

Fredericton-CFNB.. 6:30pm 550
Newcastle-CFAN... 9:00am 790
Saint John-CHSJ... 9:00am 1150

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CFML-Cornwall.... 9:30am 1170
CFCL-Timmins.... 9:30am 620

QUEBEC
CHRS-Montreal.... 8:00am 1090
CKLM-Montreal.... 9:15am 1570
CKCV-Quebec City.. 7:15am 1280
CHLN-Three Rivers. 7:45am 550

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"True church" conflict in Canadian Reformed churches

BURLINGTON, Ont. (RES) — Trying to spare both parties, the 1983 synod of the Canadian Reformed Churches distanced itself from the Rev. S. De Bruin's teachings on the true church, but did not declare that he contravened the confession. That decision satisfied neither the classis who charged him or Rev. De Bruin, pastor of the Immanuel Canadian Reformed Church in Edmonton, Alberta. So the matter returned to the synod of 1986.

As reported in *Nederlands Dagblad*, De Bruin holds that:

- all who have received true faith belong to Christ and His church and are therefore obligated to join the church wherever it visibly manifests itself;
- all who have been incorporated into Christ form a true communion of faith with other believers everywhere in the world;
- when believers move to another locality they should first seek for a church of their own stripe, and if no such church exists there, they should look for a church where the Word of God is proclaimed in a way that most closely resembles that of their church. None of these other churches may be labelled false churches on the basis of Article 29 of the Belgic Confession.

De Bruin concludes that Article 29, which obliges every believer to join the true church, loses its force in such instances,

since he or she is already a member of the true church. It is only a matter of seeking affiliation with a local manifestation of the true church.

De Bruin also maintains that the communion of the saints is as comprehensive as the holy catholic church, and thus includes all believers.

Relative to the Lord's Supper, DeBruin holds that:

- because the Supper is given to the members of the household of faith, no believer may be barred from the table;
- a totally open table indicates disrespect for the sanctity of the table and must therefore be rejected. But a table which is open only to the members of one's own congregation and to visitors from churches belonging to the same denomination is sectarian or leads to sectarianism; and
- visitors who are not members of a sister church, but who upon interview are found to have a true faith and lead a Christian life are to be admitted.

The recent synod of the Canadian Reformed Churches judged that the 1983 synod had not been clear in its pronouncements. It declared that De Bruin and his supporters misinterpreted the confessional statement that the church is the gathering of all the elect. From that confession one may not conclude that every believer, even without having affiliated with a God-honouring local

church, already belongs to the holy catholic church. That would amount to a theological construction that seeks to get a

grip on the reality of the sinful brokenness in this world. Fact is that in our sinful world not every true believer joins the

true church as this church is being established on earth by Christ.



Pastoral Letter

Leonard Schalkwyk

Honeymoon: the forming stage of marriage

Lately I am conducting many weddings. That also means it's honeymoon time.

The term "honeymoon" comes from the custom where, from the first full moon to the second full moon a newlywed couple was supposed to eat honey. This would make the marriage sweet.

However, opposite to this idea, not every honeymoon is moonlight and roses. The couple has looked forward so much to being together all the time, that they may not have realized the extent of adjusting they would have to do to each other's habits and preferences.

Suddenly the couple realizes that they will have to work on building up a marriage and that it will take a lot more skill than they anticipated — the give-and-take game has begun.

A famous psychiatrist said, "Put two people in a room for 72 hours and they will have had at least one disagreement." For Christians, it may take longer, but they are not perfect either. Especially during the honeymoon there may be some dissent, just because the couple did not expect any then!

Marrying later in life

People who marry when they are in their late twenties sometimes have more adjusting to do than those who marry in their late teens straight out of the parental home — where they are used to adjusting to others.

When you have lived on your own for a number of years you are used to doing what you want, when you want and how you want, without having to consult and consider another person in your home.

In Switzerland, I once met a very fine Christian couple who were beautiful and spiritual. They were both professionals (bank managers) and had married while in their thirties.

I said to them, "It must have been wonderful to marry as two mature Christians."

"Yes," they replied, "but we have discovered that as Christians we were also people. We had to make a lot of adjustments

and it was not always easy. But we knew that the bond was for life and so we set out to the task of building a Christian marriage."

Older couples usually experience less storms. They have learned over the years how to co-operate. Many an older couple has said to me, "We are so thankful that when our marriage-boat was tossed about, we knew we had to stay in, there was no way out. If we had jumped out at that time, how lonely we would now be.

The magic of prayer

One of the key factors in building a Christian marriage is prayer. Not just, "Lord, change my husband," or "Lord, make her less catty." No, it is prayer said together.

One of the greatest marriage builders is for the new husband and wife to kneel at eventide, together, before their bed and to pray — one after the other — out loud the evening prayer which that person usually said to the Lord when still single.

No one knows your evening prayer, but shouldn't your marriage partner be allowed to know? In marriage you allow the other to know your body and your mind, but what about your spirit?

When a couple has had a disagreement and reached a stalemate, the time in prayer — when each prays for the other out loud — can provide much healing. Prayer ranks as marital aid #1 (along with using God's Word).

Good start

The honeymoon sets the tone for the whole marriage. Just like the early days of a child are important for its character, the right honeymoon will help a great deal in welding the right marriage. It will not be a honeymoon without disagreements, but it will be a time of discovery to find the key of how to get along together.

One thing is sure: there is no better marriage than a Christian marriage.

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ontario.

Sunday closing laws retained

LONDON, England (EP) — Despite support from Prime Minister Margaret Thatcher, a measure to repeal Britain's Sunday closing laws has failed in Parliament. By a vote of 296-282, the House of Commons voted down Thatcher's "Shops Bill" which would have removed all restrictions on Sunday commerce.

The vote was a defeat for

Thatcher, and a victory for a church-backed coalition formed to fight in support of "blue laws."

National religious leaders sent every member of Parliament letters, urging them to "preserve the traditional character of Sunday." Some retail associations and labour unions joined a campaign to "Keep Sunday Special."

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Education

Henry de Jong, page editor

Getting help for the handicapped

Hank Baars

Meetings were held in Vancouver on January 23 and in Clearbrook on March 20 to discuss concerns of lower mainland BC parents of ten visually impaired children who are or would like to attend an independent school.

Mr. Ed Lau, the Director of Special Education, Vision Services, of the Ministry of Education indicated at the Vancouver meeting that independent schools are now able to borrow materials and equipment from the Provincial

Resource Centre for the Visually Impaired which is located in Vancouver. When questioned about itinerant teacher and teacher-aide assistance to independent schools, Mr. Lau stressed that parents and the independent school board and/or principal must come to agreement with the local public school board.

Of the group in attendance, the parents of a kindergarten student at Timothy Christian School in Chilliwack were the only ones who received assistance during school time.

One other couple from Vancouver indicated that their child receives itinerant teacher assistance after school hours.

The Chilliwack parents started working towards getting the services of an itinerant teacher when the child was only eighteen months old but not until six months before he started school was an

agreement reached between School District No. 33 (Chilliwack) and Timothy Christian School for the services of an itinerant teacher on a fee-for-services basis. A full-time teacher aide was also hired by Timothy Christian School.

Under the School Support (Independent) Act, Group 2

independent schools are entitled to receive 30 per cent of the previous year, per-pupil operating cost in the public school system. Special education funding is included when calculating operating costs. Most parents attending the meetings felt that the extra cost of educating their child would be a heavy burden on their school, and that the current funding structure is unfair to independent schools which have programs for special-needs students. They felt that organizations such as the Society of Christian Schools and the Federation of Independent School Associations should be encouraged to seek a change in funding for those independent schools which have programs for special-needs students.

The parents were encouraged to maintain an open dialogue between their independent school and their public school board.

Open learning in B.C.

BRITISH COLUMBIA (B.C. Ministry of Education) — Minister Russell G. Fraser has tabled a Bill in the Legislature to create a new Open Learning University and an Open Learning College for British Columbia.

The legislation will establish an Open Learning Authority (OLA) to plan, co-ordinate and direct the development and delivery of open learning in British Columbia in co-operation with the colleges, institutes and universities.

"The establishment of an Open Learning Authority formalizes the last decade of innovative developments in B.C. education," said Fraser. "It will ensure that British

Columbians, regardless of where they live, have access to a continuum of educational programming relevant to offerings of schools, colleges, institutes, universities and employment upgrading, including professional development."

Fraser said the OLA, through the new university and college, will provide British Columbians with a quality alternative to the traditional forms of campus-based education. Using innovative education and telecommunication technologies, the new Authority will ensure the delivery of educational programming to students in their homes.

How not to Christianize Math

Alpha Omega recently published several "Bible-Based Mathematics Lifepacs." While these Lifepacs correctly point to God as the Creator of mathematical laws, the parallels drawn between mathematics and faith are rather far-fetched and artificial.

For instance, as one Lifepac describes in some detail, just as unique Christians can work together because they have Jesus as common denominator, in the same way fractions must have a common denominator before they can be added or subtracted.

Such parallels promote neither a sound Christian faith (comparing Jesus to a "common denominator" is rather thin theology!), nor does it do justice to mathematical laws (there are much better ways to teach adding of fractions — and Alpha Omega quickly has to retract from its analogy, of course, when it introduces multiplication of fractions). Don't buy these "enrichment" modules.

Reprinted from the Society of Christian Schools in B.C. newsletter.

Parenthood

*I searched —
but there definitely was not
a packet of instructions
attached to my children
when they arrived.
And none has since
landed in my mailbox.
Lord, show me how
to be a good parent.
Teach me to
correct without crushing,
help without hanging on,
listen without laughing,
surround without smothering,
and love without limit —
the way You love me.*

From When the Handwriting on the Wall is in Brown Crayon, by Susan L. Lenzkes as reprinted in the West Edmonton Christian School Newsletter.



What did you say?

Clarence Bos

Recently a lively discussion in Grade 8 history class became bogged down. The problem was nothing more than a disagreement over the meaning of a key word. What this particular word was I have forgotten, but the situation was useful in driving home a point.

Language is never static. The meanings of words seem to change with the times. One's culture tends to colour one's language.

There is a danger that we, Christians, will accept meanings given to words that express not Christian values but secular ones.

How has our society changed the meanings of words that we use daily? What about words such as ... faith, trust, love, truth, and how about father, mother and family or home, respect and obedience, country and honour.

After a brief discussion on this phenomenon, the Grade 8

class was challenged to produce their own definitions for several words. Each group of two students or less was given one word and 10 minutes to produce a good 15-20 word definition. The job was by no means an easy one. In some cases, the secular dictionary definition was all that could be offered.

Following are some of the student's attempts. Perhaps these may encourage the rest of us to think about what we say. Perhaps some of you would care to send in some of your own ideas. Maybe this is the beginning of a "Christian Dictionary."

sin: when we disobey the laws of God (Ten Commandments) set for us by our heavenly Father. - Jennifer G. and Lynn
trust: (in God) to have full confidence and faith in and to have total dependence on. - Trevor and Dave

prayer: humble and earnest communion with God for the purpose of seeking some blessing. - Mike V.

wisdom: comes from God. If you fear Him you are wise but if you refuse to believe you have not any wisdom. - Linda and Jennifer S.

life: we have life in Christ as Christians for we believe that Christ died for our sins on the cross.

home: a place where a family lives; place where you can go for help; place where one can find rest and safety; place where a family can have devotions and pray and talk about God - Norma and Trina

country: a land that God created separate and under a government. - John D.

mother: the female parent who loves, cares for you; does her best for you and loves you in spite of your faults; she cares for your physical, emotional and mental needs, until you have gained the knowledge and experience you need to survive. - Henrietta and Jeanette

(The above definition was followed by a second one which aptly demonstrates that a teacher can never hope to be ready for everything.)
mother: bacteria like frog eggs (stringy, sticky) found in fermented liquid (vinegar). - Henrietta and Jeanette

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Coverage of CRC Synod 1986

Churches to keep studying children at communion

Marian Van Til

Synod has decided that the issue of children at the Lord's Supper needs further study. The seven-member study committee reported to synod, with a majority and two minority reports, all of which agree that Lord's Supper participation should be open to children.

The reports differed on the details of what that means, and therefore, all also agreed that the issue needs further clarification. Synod's advisory committee on the subject then recommended that a new committee study the matter further. (Synod agreed, but retained the same study committee, with two additional members.)

Task for revised committee

That committee is to pay more attention to the following areas:

- the relationship between Communion and Passover;
- the history of children's participation;
- a study of Scripture passages (including Ex. 12 and 13; Deut. 16:1-5; Matt. 18:1-10; 26:17-30 and parallels; 1 Cor. 7:15, 10:1-5, 10:14-22, 11:17-43.)
- biblical requirements for participation;
- the relationship of the Lord's Supper to the covenant;
- the relationship of the Lord's Supper to public Profession of Faith.

The revised study committee will receive reactions from the churches until March 1, 1987, so that Synod 1988 can deal with the issue.

The current committee's majority asked synod to make five "affirmations" and four "declarations."

Affirmations:

- The biblical requirement for meaningful participation in the Lord's Supper is faith that discerns, remembers and proclaims the body of Christ while partaking.
- The Christian family carries primary responsibility for leading covenant youth into the faith that will make possible meaningful partaking
- The body of Christ assists parents in bringing covenant youth to the table of the Lord through its appointed elders who supervise admission to the table.
- Covenant youth need to be brought to the table as soon as they are able to partake with blessing.
- The education and training of covenant youth needs to continue even after they are admitted to the table.

Declarations:

- So that they can be led by Christ's Word and Spirit from baptism to the table of the Lord's fellowship, covenant youth ought not to be excluded

from attendance at the means of grace, either the proclamation of the Word or administration of the sacraments.

2. Consistories properly supervise the Lord's Supper only when they require a profession of faith on the part of all who partake.

3. Faithful covenant youth should be urged to make profession of faith and begin partaking of the Lord's Supper no later than early adolescence.

4. Local consistories retain the right to decide at what age professing members are entitled to vote.

In light of those proposals, the majority suggested that CRC Publications develop a junior-high course "which will equip covenant youth for an informed profession of faith leading to meaningful participation in the Lord's Supper."

Slight difference

Rev. Albert Helder, author of the first minority report, agreed with the majority's affirmations (and the need for a junior-high course) but he felt that the decision regarding children taking Communion should be part of the "family visiting process" between elders, parents and children. The decision would then be announced to the congregation. At some future date a "late adolescent" would "publicly affirm his/her personal relationship with Jesus Christ ..., assent to the confessions, and affirm his/her readiness to accept the privileges and responsibilities of adult participation in the church." (i.e., voting, budget obligations, etc.)

The Covenant implies an inclusive approach

In the second minority report, Dr. Russell Maatman asserted that by virtue of being in the covenant, all children have the right to partake of Communion. Maatman's report points out that "the Bible knows of only one event which can cause a fundamental change in a person's life: conversion." However, it also teaches that because some are brought up in the faith, they cannot point to a time of conversion. Therefore, says Maatman, "only three kinds of lives are possible: some people live in lifelong rebellion against God; others experience ... conversion ... to obedience to him; still others are lifelong Christians. People in this third

group, born and raised in the covenant, grow in the faith but are never conscious of conversion or of any other fundamental change."

That being true, "covenant children should be treated as brothers and sisters in the Lord because they are covenant children, not because of what they say or do. Covenant children, as well as adults, are to be nourished by the means of grace which the Lord has provided."

Very small children can begin to "discern the body," and that discernment will grow as they do, says Maatman. However, if a person becomes a "covenant breaker," the approach should be the same as it is now — he or she "should not be allowed to partake of the supper any longer."

General consensus

As synod's two-hour debate on the issue progressed, it may

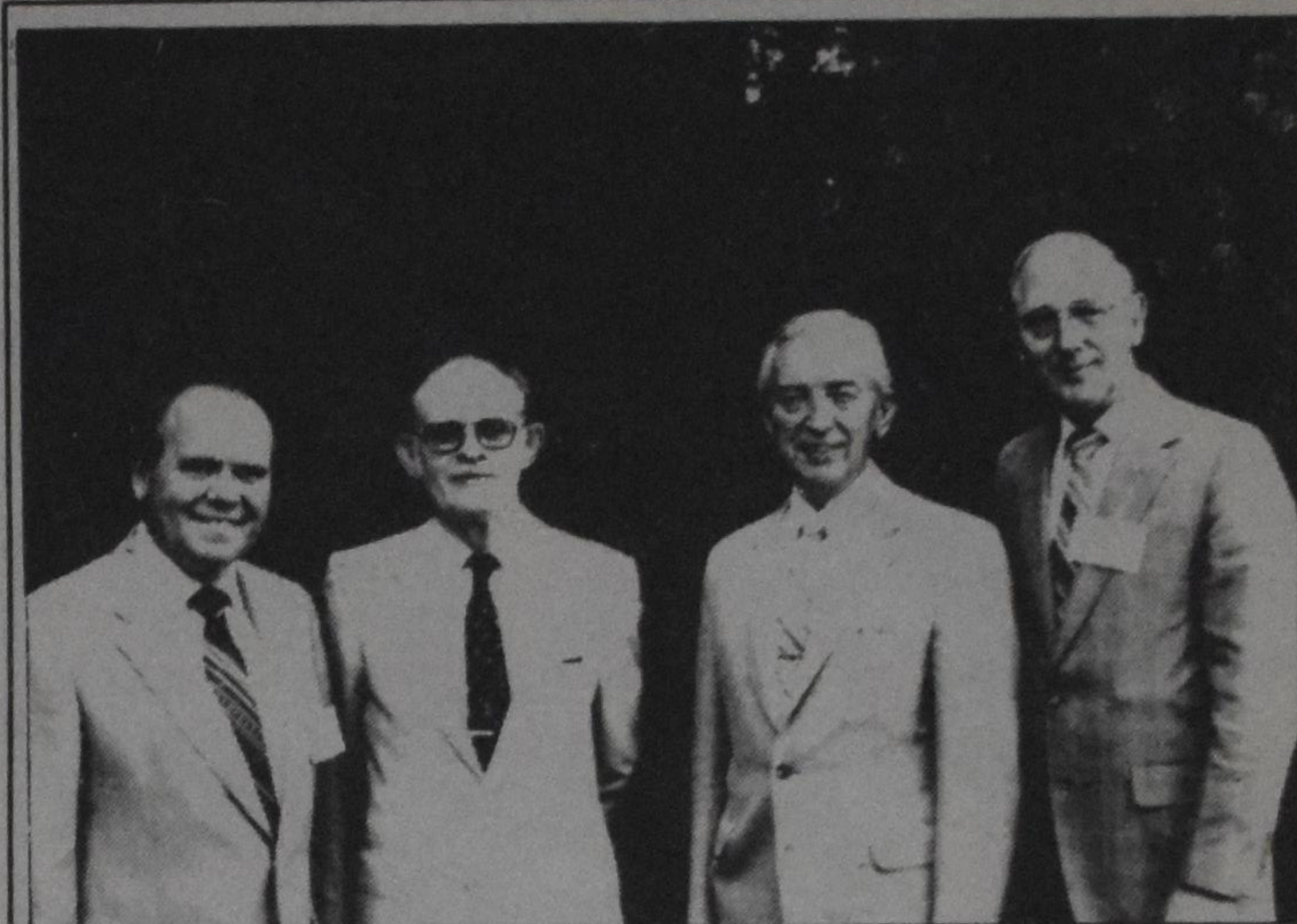


Photo: Bert Witvoel

An efficient bunch

Synodical officers (l. — r.) Lugene Bazuin, Second Clerk; Bastiaan Nederlof, Vice-President; Jacob Eppinga, President; Milton Doornbos, First Clerk.

The officers represented Classes Illiana, B.C. Northwest, Grand Rapids South and Grandville, respectively.

be significant that no delegate spoke against children's participation in Communion. Most seemed to assume that such participation is necessary — that our four-century-old understanding of the matter needs re-evaluation and change. The substance of that

change, to be arrived at through further study, was the major concern.

Maatman expressed pleasant surprise that there was as much support for his view as there was, both in synod's advisory committee and on the floor.

A testimony for our times

Stan de Jong

Seven years of long and intensive work by the Contemporary Testimony (C.T.) Committee reached its zenith on Wednesday, June 18, when Synod 1986 gave its final approval to "Our World Belongs to God," a testimony of faith for our times.

The committee had received its mandate from Synod 1979, and Synod 1983 had given provisional approval to the first draft. In the following years the testimony was subjected to an evaluating process throughout the denomination.

Responses from the churches

Synod had to deal with three overtures and some delegates even handed in comments just prior to the 1986 sessions. Classis Hudson argued that the testimony not be included in the new *Psalter Hymnal*, since the churches "have not had sufficient time to critique the document as a completed whole." Classis Zeeland also

stated that approval of the document should be delayed.

Supplemental or subordinate?

Synod's Advisory Committee (reporter: Rev. William Vander Beek, Red Deer, Alberta) concluded that the revisions that had been incorporated were mostly improvements in response to concerns which the committee had received, but that the basic themes, the style and the format of the material had been left intact.

The Advisory Committee's own relatively few revisions, based on an item-by-item study, were adopted by synod *in toto*, in spite of rather strong objections from Rev. Neil Punt (Classis Chicago South).

Punt had moved an amendment (which was defeated) to change the line "we are the human family together, for the Creator made us all" (one of the proposed revisions) to "for we are His handiwork, for the Father

made us all."

Synod agreed with the Advisory Committee to depart from the study committee's own recommendation, namely, that synod "give final approval to the 1986 draft ... supplemental to our confessions."

Synod took issue with the word "supplemental" and the motion that was adopted reads, "... subordinate to our creeds and confessions." Thus, synod made clear that the testimony does not have the same authority as the doctrinal creeds of the church.

Biblical references

The *Contemporary Testimony* will now provide many biblical references inviting those who use it to turn to Scripture as the source of Christian truth. This, too, had been done in response to many who had requested it.

CRC Publications was instructed that these Scripture passages be placed in the margin next to the relevant lines in the testimony. Further, synod instructed CRC Publications to include the *Contemporary Testimony* (with the biblical references) "in the liturgical section of the new *Psalter Hymnal* and/or in a liturgical service book."

C.T. given wide coverage

Synod decided that the *Contemporary Testimony* "Our World Belongs to God" be presented to the churches in ecclesiastical fellowship, to the NAPARC churches, and to the RES for their information and possible endorsement.

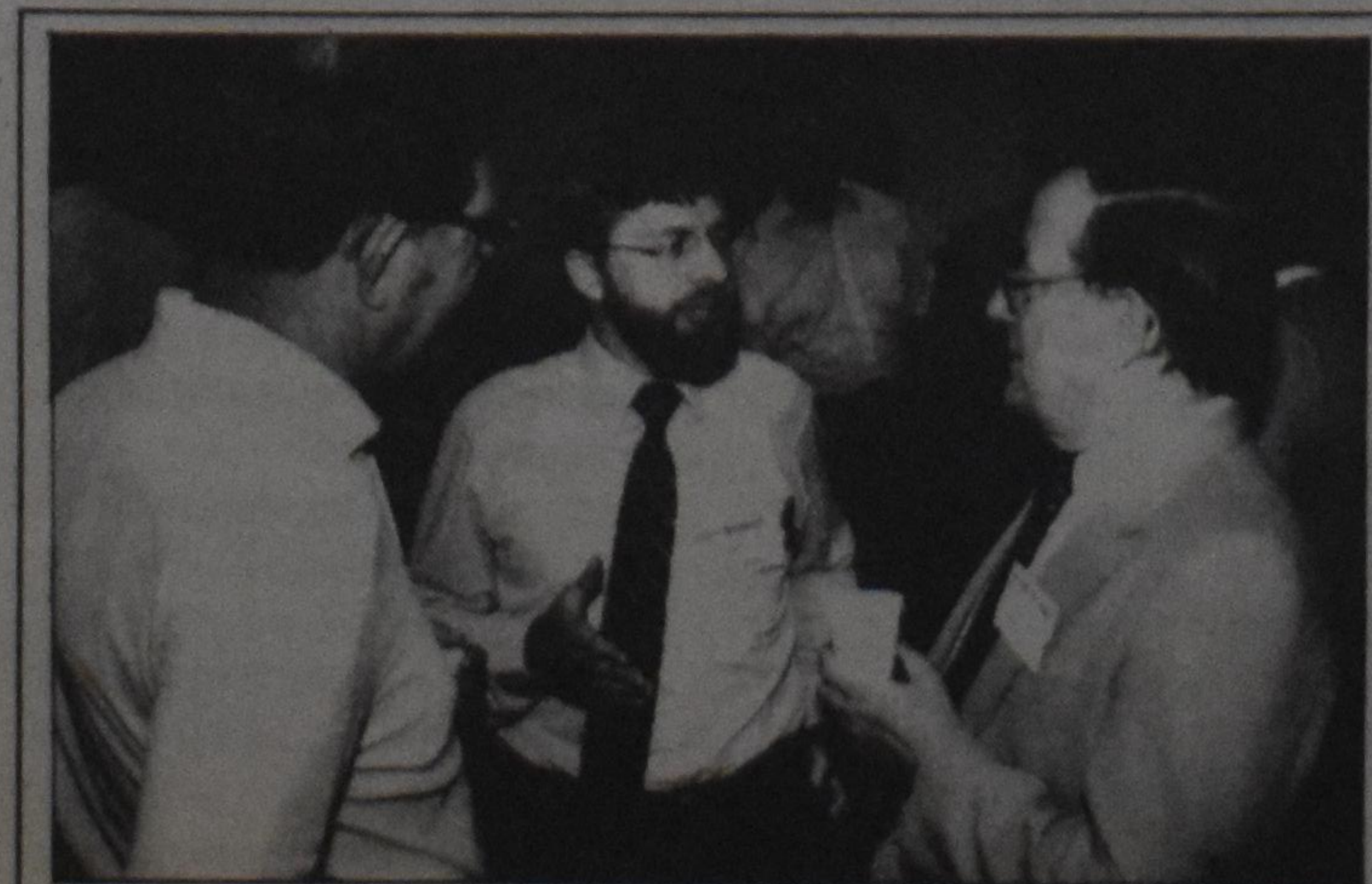


Photo: Edwin De Jong, The Banner

John Tenyenhuis (Classis Eastern Canada) entertaining fellow Canadian clergy delegates Chuck Fennema (l.) (Alberta North) and Tony De Jager (Quinte).

Coverage of CRC Synod 1986

Excellent report on alcohol abuse limps across finish line

Bert Witvoet

The report on Guidelines re Use and Abuse of Alcohol and Other Drugs was, by common consent, considered a very helpful report. It asks what the Bible says, what the nature and extent of the alcohol problem is, what the church can and must do to bring healing and exercise discipline.

The report makes careful distinctions between the various forms of alcohol abuse, indicating three problem areas. It explains alcoholism as a biochemical genetic disease, it shows how the abuse of alcohol can lead to psychological dependence (not the same as alcoholism) and it discusses problem drinking (a deliberate getting drunk for whatever reason).

Theological hurdle

The discussion on the floor of synod unexpectedly ran into a snag. Several of the delegates found the report very useful but did not like the statement that alcoholism is a disease. They wanted to have the report say first of all that it is a sin.

The Christian Jewish delegate Steve Schlissel gave an eloquent exegesis of several Scripture passages condemning the abuse of alcohol as sin. He himself had experienced addiction to drugs and would not like to have it spoken of as an illness over which he had no control.

Red Mesa delegate Sampson Yazzie, was most passionate in his plea that the delegates would open their eyes and see that alcoholism is a sin. Several people in his family met violent deaths related to alcohol.

The committee members held firm, however. The Bible speaks about drunkenness but not about alcoholism, said Rev. George Holwerda, chairman of the study committee. Scientific testing has shown, and members of the committee who are medical doctors and psychologists know that the chemical make-up with which alcoholics are born renders them unable to properly use alcohol. Another committee member acknowledged that saying that it is a sickness does not mean that sin does not play a role.

Refine the language or run with it?

Some delegates suggested a change of wording in the motion to adopt the report. Perhaps synod could say that the report was "useful" or "profitable" rather than "acceptable." Another delegate wanted the report referred to the churches for further study. But that did not sit well with the study committee, who had spent two

years studying a problem that is crying out for practical solutions.

Finally synod broke through the theological snag by heeding the advice of those who said that adopting the report and implementing it did not mean that it was the final word on what constitutes sin and what constitutes brokenness or disease.

Part of the decision of synod was that the Education Department of CRC Publications will be asked to prepare a study manual based on materials in this report. The study committee was asked to add a brief report on the abuse of other drugs for inclusion, something they had not had time to do before.

Confrontation needed

Committee Chairman Holwerda was relieved to see the report adopted. He estimated in a conversation during coffee break that among the 160-and-some synodical delegates there would probably be five or six recovering or hidden alcoholics.

He related the story of a

married couple who both had problems with alcohol. The wife went to a rehabilitation centre because she was diagnosed to have the disease. Her husband refused to go but did stop drinking. He could never have done that had he had the disease, said Holwerda. He apparently had developed a psychological dependency.

Being the pastor of this couple, Holwerda told the husband in no uncertain terms that if he ever found liquor in his house or smelt liquor on his breath, he would throw the book at him. "By not confronting those who have a problem with the use of alcohol, you become an enabler," said Holwerda, showing that he took the notion of sin very seriously when it comes to the abuse of alcohol.

The committee, who had spent two years preparing the report instead of the one year asked for, was thanked with a hearty round of applause. It was evident that all delegates found much in the report that was "useful," "profitable" and perhaps even "acceptable."



Photo: Marian Van Til
Secretary to the Stated Clerk, Marlene Oosterhous, first woman on the synod floor: Recording the utterances of the church fathers, a weighty task.

Should clergy maintain the seal of the confessional?

Stan de Jong

The Chaplain Committee report to Synod 1986 broached a subject that has become known as "clergy silence."

Increasingly, chaplains of the Christian Reformed Church are faced with the right to clergy silence regarding certain communications or information they receive from persons they come in contact with.

Legal action against a chaplain, or any minister for that matter, is something that cannot be ruled out, especially in our Western society with its "litigious mind-set."

The seal of the confessional

The report focuses attention on this matter because of its obvious broad ecclesiastical

implications.

The R.C. church was the first religious body in post-biblical times to address this issue. The Roman Church developed and maintained that the "seal (secrecy) of the confessional" is so inviolable that if it was violated by the priest he was automatically excommunicated.

According to the report, the Reformed churches recognized the seal of confession in a synod held in 1612. This synod declared, "Ministers are forbidden to disclose to magistrates crimes declared by those who come to him for counsel and consolation ... lest sinners be hindered from coming to repentance and from making a free confession of their faults."

Many Protestant denomina-

Lighter moments at synod

Censored on Servetus

Dr. Carl Zylstra (Classis Orange City), during the Children at Communion debate, in reference to the church father Servetus who was burned at the stake: "Servetus — whom the committee would not let me refer to as the first flaming liberal ...!"

Chaotic synod in dreams

President Eppinga to delegates on Tuesday morning, June 17, the eighth day of synod, after hearing the previous day's lengthy minutes read:

"We did a lot yesterday. I hope you're not tired. I am.... Somehow or other you were all in my room last night. All I heard all night long were motions and points of order."



Photo: Marian Van Til
President Jacob Eppinga working intently on synod business.

Frustrated delegate

On Monday evening, June 16, the Advisory Committee's recommendations pertaining to Report 35 (Re use and abuse of alcohol and other drugs) resulted in a prolonged debate. After synod nearly got bogged down in technicalities, Peter Borgdorff (Classis Holland) exclaimed, "The way this thing is going could lead one to drinking!" Said President Eppinga, "Don't worry, it's almost coffee time."

Appointment of a different "Bing"

During the morning of Tuesday, June 17, synod extensively interviewed Mr. Bing Goei, recommended by the Synodical Committee on Race Relations (SCORR) for a two-year term as executive director. Mr. Goei successfully sustained the interview after which President Eppinga asked him, "Are you related to Bing Crosbie?" Mr. Goei replied, "I can't sing, I can't dance, and I have no friend called Bob Hope."

SCORR is a denominational agency whose purpose is to challenge the churches to minister effectively in the racial diversity of North American society. Mr. Goei, a native of Indonesia, lived for years in The Hague, The Netherlands. Since 1960 he has lived in America and currently owns a wholesale floral business in Grand Rapids.

tions have not incorporated into their constitutions or church order clear statements regarding "privileged communications." An exception is the Lutheran Church of America.

Will ministers be subpoenaed?

Reportedly, ministers can be subpoenaed to testify in court regarding a certain "communication" which transpired between a pastor and another person. The minister may be a pastor of a congregation or a chaplain at an institution. If the subpoenaed pastor or chaplain chooses to exercise the right of "privileged communication" he may be held in "contempt of court" and may spend time in jail.

Of course, such action would

not only affect the clergy personally; the issue is an ecclesiastical one as well. Says the report, the church must be concerned for the time-honoured and sacred dimensions of the confessor/confessee relationship.

Synodical Study Committee

Synod 1986, without hesitation, addressed itself to this issue and appointed a "committee to study the legal and ecclesiastical ramifications of receiving confidential information by all those who serve the church in an official capacity, with a view to providing advice and guidelines."

Coverage of CRC Synod 1986

Final blocks cemented into World Ministries

Bert Witvoet

The process of unifying the task of world mission and world relief into one world ministry reached its final stage at this synod. With the understanding that "mission done in the name of Christ is a unified word/deed ministry," synod proceeded to put in place a "mission" structure that is uniquely Reformed in its emphasis on the proclamation of the Word, part of which is the work of relief and development done in the name of Christ.

One of the main steps taken was the adoption of a constitution for the Board of World Ministries. In it the board is told that it will consist of 20 members, all elected by synod, as well as how it is accountable to synod, how it will be served by an executive director, who supervises two agency directors, what the mandate of World Missions is and how the board and its two agencies further regulate themselves.

One or two directors

There was considerable debate on the floor of synod about the question whether there should be one or two field directors on the mission field, one representing World Missions and one, Christian Reformed World Relief. The World Missions and Relief Commission (WMARC), this year again represented by Dr. Harold Dekker (Chairman) and Dr. John H. Kromminga, wanted two field directors.

Kromminga explained why: "Some say that to have one

field director and an uneven number of members on the field council will help to make decision making easier. We say, no; have an even number, lock them up in a room somewhere and don't let them come out until they have reached a consensus. This way one agency cannot lord it over another."

Synod, wanting more flexibility, decided to go for a compromise. The Board of World Ministries can decide whether any given field is best served by one or two field directors.

Two appointments

Another important development in this world ministry was the appointment of a director of World Missions, to replace Dr. Eugene Rubingh. Synod interviewed and appointed the Rev. William Van Tol of Grand Rapids. Van Tol has served World Missions in four positions since ordination. For the past year he was Interim Director for World Missions.

Van Tol will be working alongside John De Haan, Director of the Christian Reformed World Relief Committee.

One event that packed the house more than most was the interview of two nominees for the position of Executive Director of the Board of World Ministries. It was a tense few hours for the two candidates Dr. Roger Greenway and Rev. Peter Borgdorff. The process of interviewing had begun months earlier; they now had to finalize their application for

the job of Executive Director in a public forum, knowing full well that the axe would fall for one of them that afternoon.

With what appears to have been a close vote, synod gave preference to Greenway in a vote taken during executive session.

A clear difference

From the beginning it was clear that the candidates brought different skills and experiences to the job. Greenway has been employed for several years with World Missions, has travelled widely, visiting mission outposts, has written several books on church ministry and is professor at West Minister Seminary in Philadelphia. He is a theoretician and scholar.

Borgdorff, who has worked for Home Missions and is presently pastor at Bethany CRC in Holland, Michigan, is more the practical man, who has excellent administrative skills and "is able to cut right through an issue," according to an observer. Borgdorff himself highlighted the difference between himself and Greenway by saying that if synod was looking for an author, he was not the man for the job.

Asked about the centrality of the proclamation of the word in world ministry, Greenway answered that faith comes by hearing and that the centrality of the Word is our foremost concern. Borgdorff's answer to the same question was that Gospel proclamation is everything we do as church. Whatever it is we do must make

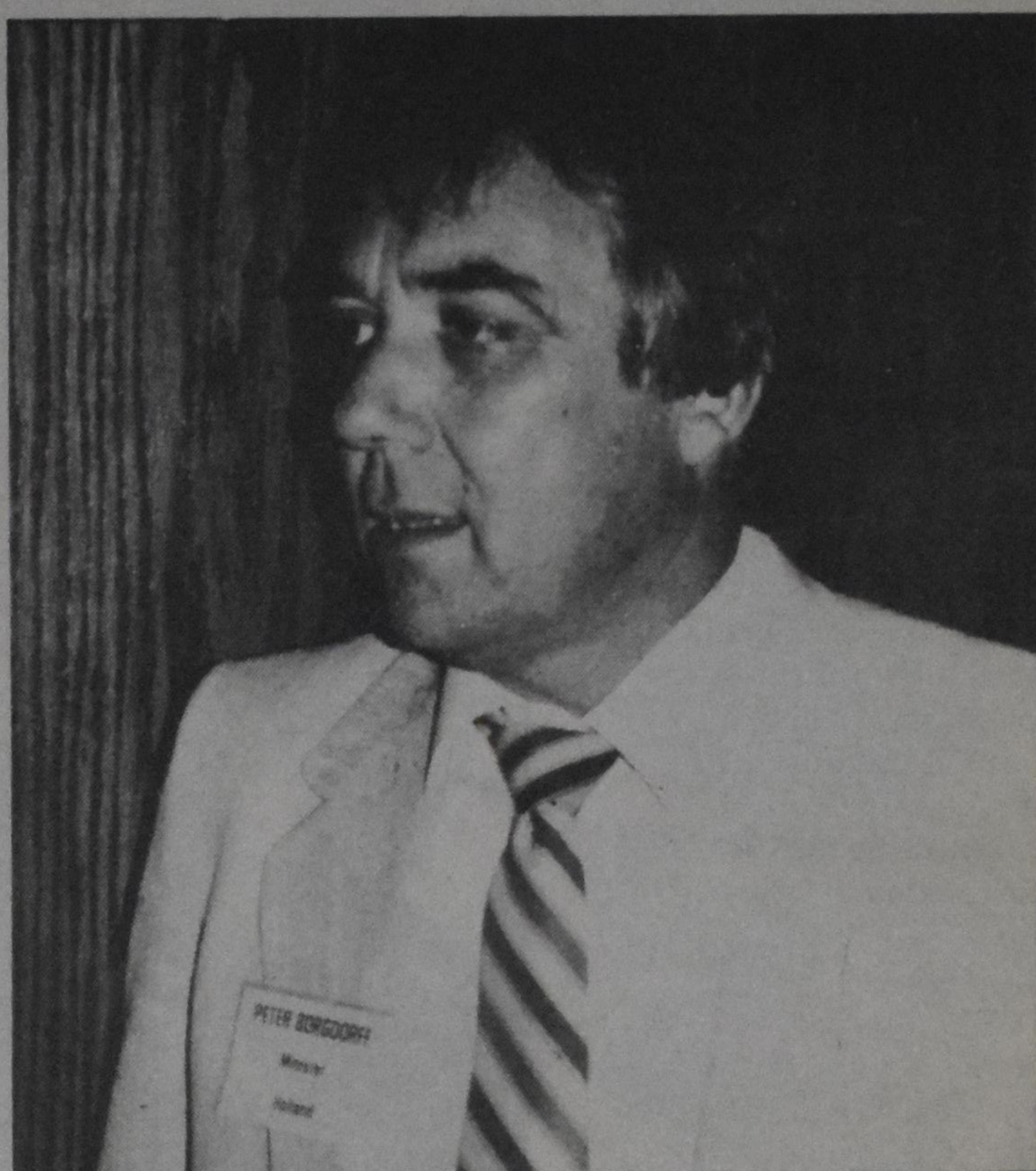


Photo: Marian Van Til

Delegate Rev. Peter Borgdorff (Classis Holland) looking pensive before his interview for the directorship of World Ministries.

evident that we proclaim the lordship of Christ.

At the end of the session, dealing with World Ministries, synod profusely thanked the members of the commission who had spent so much time on a difficult and delicate task. The task had originated in the

need to reduce friction in the home office and on the mission field, friction resulting from conflicts in structure and personality between two agencies that both seek to advance the Kingdom of Christ.

Lighter moments at synod

Those dumb Dutchmen

Another delegate told about an engineer who was telling everyone he travelled with how dumb Dutchmen were. A Dutchman, who was sitting next to him, asked him if he wanted to play a game with him. "Sure," he said, "What kind of game is it?" "Well," said the Dutchman, "We will ask each other questions, and whoever does not know the answer, has to pay." "That's fine," said the engineer. "Just to show you that I am smarter than you are, if I don't know the answer I will pay you a dollar, and if you don't know the answer, you will pay me 50 cents. "O.K.," said the Dutchman. "What weighs 1,000 pounds when it's on the ground, and 500 when it's in the air?" "I don't know," was the answer, "Here's a dollar." "I don't know either," said the Dutchman, "Here's 50 cents."

Use appropriate climbing gear

Before starting the second week of deliberations by synod, Chairman Eppinga commented, "This is not the kind of synod that fills galleries and takes up hours of debate, but it is a synod that deals with a lot of detail. We are a very careful people," he continued. "Let's avoid excessive debate. We don't need to gather all kinds of alpine equipment to scale molehills."

New name for centre

In reference to the long hours sitting around tables on the floor of synod, elder Harry Pieksma (Classis Columbia) said, "They should re-name this place and call it Hemorrhoid Haven."

Nederlof attacks Genevan tune

During the debate about the Genevan tune for Psalm 33 some Canadian pastors (Kuntz, Veenstra, Tenyenhuus, Sikkema, De Jager, De Jonge) began to wax eloquent if not sentimental as they urged synod to retain the tune.

Vice-chairman Bas Nederlof, gave a demonstration of how a Genevan tune should be sung. At this point, Bernard De Jonge (Classis Huron) exclaimed, "Hearing our Vice-President sing, I think the myna bird lives on!" (Myna bird anecdote on page 12)

New Psalter Hymnal meets synod's approval

Marian Van Til

Synod's advisory committee on the *Psalter Hymnal* could be seen (or rather, heard) hard at work, at early morning hours and late at night, long after all other committees had completed their work. Such diligence paid off on the floor of synod as the approval process went smoothly though deliberately. Synod approved the new hymnal's contents section by section, often accepting its advisory committee's suggestions, sometimes going its own way.

Synod and its advisory committee, and the revision committee as well, were not in the mood to fight hard to keep out of the new hymnal some of the "old favourites" scheduled to be dropped. Thus, in every section (Psalms were divided into six sections of 25) a few more "favourites" were added, usually for no weightier reason than that they are "used frequently in the denomination."

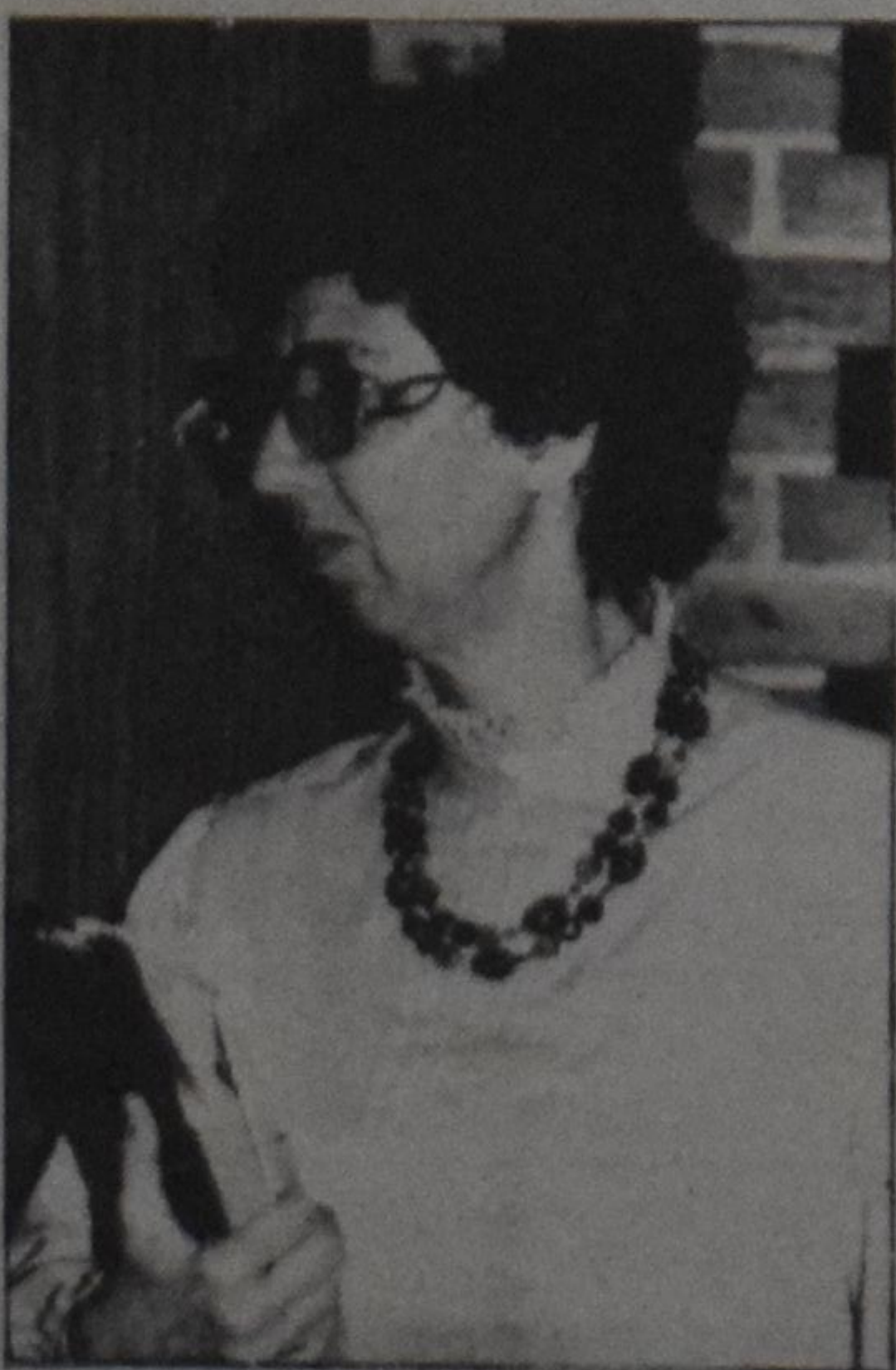


Photo: Marian Van Til

Psalter Hymnal editor Dr. Emily Brink contemplates finishing the revised hymnal.

Liturgical forms and the creeds and confessions were also readied for inclusion in the new hymnal. That readying included mostly editorial changes that would make those documents more readily understandable in today's English. CRC Publications' suggestion that the *Heidelberg Catechism* be edited so that it

makes use of gender inclusive language (making it consistent with all other parts of the new hymnal) was not adopted.

Synod decided that changes mandated by itself should be sent not only to CRC Publications for final handling, as the advisory committee recommended, but also to the Synodical Interim Committee (which acts on behalf of synod when that body is not meeting). Director of Education, Dr. Harvey Smit, sees that as a wise move. He indicated that, in general, CRC Publications is "very happy with what synod did with the *Psalter Hymnal*."

Many delegates expressed a feeling of excitement and eager anticipation of the new hymnal, while admitting churches will have to carefully consider how they will introduce it. The final editing process is now in motion, copyrights are being secured, and the revised *Psalter Hymnal* should be ready in May, 1987.

Coverage of CRC Synod 1986

Synod still patient with Reformed Churches in South Africa

Marian Van Til

The first roll call vote at Synod 1986 came on CRC relations with the Reformed Churches in South Africa (RCSA or GKSA; known as the "Dopper Kerk"). A roll call vote may be requested when delegates feel uncertainty about a voice vote taken.

That happened after a long debate on whether to break ecclesiastical fellowship with the RCSA because of its theological defence of apartheid. Synod 1985 called such a defence "heresy." In saying that, however, synod was willing to give the RCSA more time to change its views — the next RCSA synod is in 1988. As it turns out, this year's CRC synod did not change from that course, but the debate indicated increasing impatience with the RCSA, especially in light of ever-heightening tension and increasing numbers of racially-related deaths in South Africa.

ministry among urban blacks. That perception may be broader: this reporter has encountered it among Canadian Anglicans who also automatically associate the two churches.



Photo: Marian Van Til
Dr. Pieter Holtrop, Fraternal delegate from the Gereformeerde Kerken Nederland (GKN): GKN to CRC — "Will I hear from you?"

Despite such pleas, synod will not break fellowship with the RCSA immediately. It has, however, mandated the CRC's Joint Committee on South Africa to "quicken and intensify the pace of discussions" between the two churches; to ensure that the RCSA recognizes that "without meaningful change, it will be almost impossible to maintain ecclesiastical fellowship ... after 1989; to report to Synod 1987 indicating "what concrete efforts have been made ... and giving specific assurances that the RCSA recognizes that their ecclesiastical fellowship with us is in grave danger."

Ten delegates who felt strongly that such an answer does not go far enough, asked to have their negative votes recorded; they included Canadians John Tenyenhuis, Gerald Hogeterp and Mel Melissen (Classis Eastern Canada).

Disagree on tactics

The matter came before synod again this year because of two overtures (16, 17). All Nations Church, Halifax, Nova Scotia, asked synod to sever ties "without further delay." The Waterloo, Ontario CRC asked synod to "plead as urgently as possible" with the RCSA to "take steps immediately" to give up its "defence of the [South Africa] governmental apartheid policy and to change its unbiblical interpretation of Acts 17:26." Failure to do so would result in severed ecclesiastical ties.

Delegates seemed to be of two minds on the issue. While all unequivocally abhor apartheid, some felt that maintaining ties with the RCSA would allow continued opportunity to pressure them to change; divorcing one's self from another church is a very serious matter. (It was pointed out, though, that the RCSA has not substantially changed recently and has been calculatingly slow in sending synod minutes and other communications to its CRC counterparts.)

In spite of tarnished image

Others felt that much more serious at this point, is the fact that the CRC is damaging its own witness by maintaining such ties. That is true perhaps nowhere more than right here in North America (especially in the U.S.). American blacks familiar with the CRC associate it with the Reformed churches in South Africa which support apartheid. Though their perception is faulty, it is nonetheless real, and hampers the CRC's credibility and

Council of CRC's in Canada affirmed

Marian Van Til

Synod did not sustain an appeal from Classis Hamilton which wanted it to force the Council of Christian Reformed Churches in Canada (CCRCC) to withdraw from the Inter-Church Committee for Human Rights in Latin America (ICCHRLA).

The council is a voluntary association of classes in Canada in which all Canadian classes except Eastern Canada are members.

Classis Hamilton maintained that the CCRCC's membership in ICCHRLA goes beyond its mandate. That mandate specifies the following areas as legitimate council concerns:

- Official contact with the Canadian government;
- Matters of public relations within Canada;
- Spiritual care in the Canadian Armed Forces;
- Contact with other churches in Canada;
- Liaison with Christian

institutions of mercy and socio-cultural organizations within Canada;

f. Evangelism in the nations context.

Classis Hamilton also felt that "the theology — philosophy! — of the ICCHRLA is in conflict with the Word of the Lord as confessed in/by the Reformed creeds, which lead it to give one-sided, coloured information to its member churches."

Opposing views on mandate

Synod said that CCRCC's membership in ICCHRLA is legitimate for three reasons:

- ICCHRLA provides contact with other churches in Canada;
- It is a particular socio-cultural organization within Canada;
- It provides joint contact with the Canadian government.

In addition, synod felt that

Lighter moments at synod

Double allegiance

During his eloquent speech to Synod, Back to God Hour's Rev. Juan Boonstra, an Argentinian of Dutch descent recalled how in 1978, during the final soccer game between Holland and Argentina, he had thought, "I cannot lose."

About psalms and myna birds

During the debate on the revised *Psalter Hymnal*, Chairman Eppinga told a story about a young man who, after having left his home, wanted to surprise his mother on her birthday. His mother was a woman who loved to sing the psalms, all 150 of them. The young man happened to walk into a pet shop, the owner of which was selling a myna bird that could sing all 150 psalms. The young man decided to buy it, even though it cost him \$10,000. He had the petshop owner ship the bird to his mother. When the birthday of his mother came along, he phoned her to wish her a happy birthday. "And, did you receive the myna bird?" he asked his mother. "Yes," she replied. "Did you like it?" he wanted to know. "Oh yes," she answered, "it was delicious."

M.E.R.F. and aid to non-CRC agencies

Stan de Jong

Synod each year establishes a long list of nondenominational agencies it considers worthy of financial support.

New requests for accreditation came from

Wycliffe Bible Translators and the International Aid, Inc. as well as the Middle East Reformed Fellowship (M.E.R.F.).

Synod 1986 approved the first two causes, but the request from M.E.R.F. was turned down.

Dr. Jack S. Hielema (former pastor of Maranatha CRC, Calgary, Alta.) was recently appointed as M.E.R.F. Executive Director and is presently promoting its work. Already a number of churches, especially in Canada, are (or will be) actively supporting this Reformed outreach in the Middle East.

Stated Clerk Leonard Hofman informed synod that before an organization can become accredited it must show itself to be a viable organization and present a detailed statement of its financial affairs.

in its research and information gathering service regarding refugee treatment and human rights violations, ICCHRLA "performs a function that the local churches, synod, and Christian Reformed agencies cannot do equally well."

Synod did recognize the concern about possible ideological biases and encouraged the council to "continue its vigilant assessment of such biases," noting that council was already making such assessments.

Many U.S. delegates, both on the floor and informally, expressed a desire to allow the council and its Candian members to work out their own problems.

Quota rise moderate

Synod approved financial quotas totalling \$417.75 per family for 1987, a 3.84 per cent rise over this year.

Horsesense dictates fewer copies

Bert Witvoet

Under the conviction of the wisdom contained in the secular proverb "you can lead a horse to water but you can't make him drink," synod concluded that you can send an *Agenda and Acts of Synod* to every consistory member in the denomination, but you can't make all of them read these copies. To save money, synod agreed to reduce the number of copies sent out to consistories.

But synod did not want to

follow Classis Northcentral Iowa in its overture that the stated clerk be mandated "to print and mail to each consistory four copies of the *Agenda and Acts of Synod*. Arguing that four may be fine for a consistory of eight, but not for one of 20 to 25 members, the body decided that the number of copies sent to each consistory be equal to half the number of consistory members, but not less than four copies.

For the benefit of those consistories who want more copies, synod passed the motion "that an item be included on the Yearbook questionnaire giving churches an opportunity to order additional copies [free of charge] up to the maximum number of consistory members."

After that motion passed, the chairman, amazed at the

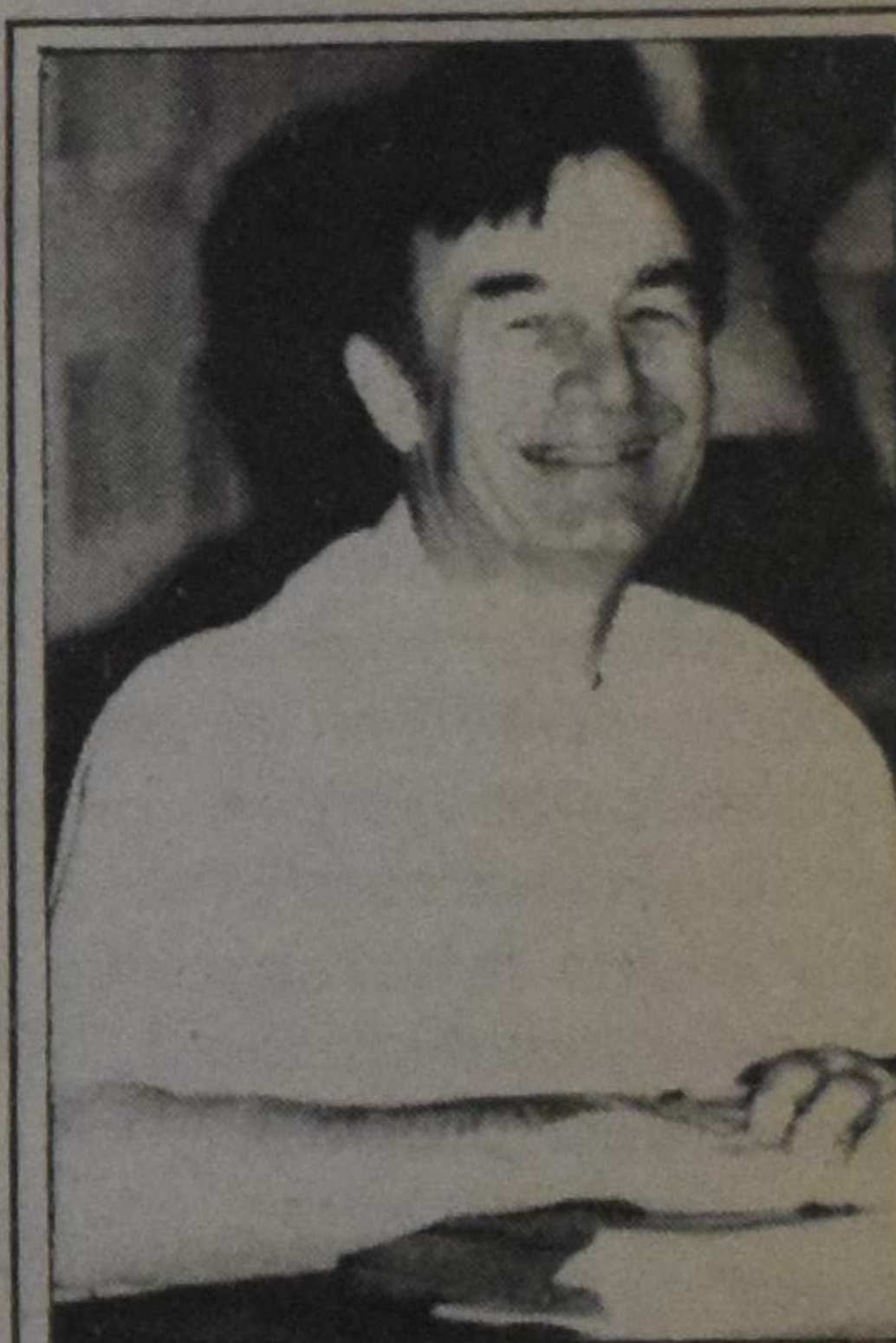


Photo: Marian Van Til
Classis Alberta North delegate Rev. William Vander Beek shows his best synod-floor smile.

minor issue, commented, "We've had 23 speakers on the topic. I would like to write the *Banner* article on this one."

The question of "How many copies?" will have to be fought out at the local level now. And who, one may wonder, is going to decide which consistory members are readers and which are non-readers?

Because He lives I can face tomorrow (2)

Ineke Parlevliet

When slowly or suddenly the foundation under our feet seems to be caving in because of overwhelmingly difficult and hurting circumstances, we can hardly believe that all this is happening to us.

It can't be true: After more than 20 years of seniority in this plant, the plant is closing? Impossible! ... I never smoked a cigarette in my life and I have lung cancer? Some mistake must have been made in the hospitalThe child we waited for so long, killed in a car accident? That just can't be true

Our first, and very human, impulse is to deny the terrible things which are happening to us.

Dr. Elizabeth Kubler-Ross identifies in her book, *On Death and Dying*, several phases of crisis which people have to go through when confronted with death, their own or that of a loved one.

First there is Shock, then Denial, followed by Guilt, Anger, Bargaining, Depression and finally Acceptance. I believe that these phases apply, to a lesser or greater degree, to everyone who tries to cope with severe problems in life, regardless of what the shocking circumstances are.

The "if" syndrome

For Christians how quickly we come to the last phase of Acceptance depends upon our spiritual maturity. Yet for most of us it is a long, hard struggle to accept loss, pain and sudden blows. We want to set the clock back — believing, perhaps, that we could have prevented what happened to us.

The "ifs" creep in and take over. What if we had not allowed our son to buy that motorbike? What if I had gone to the doctor earlier? If I had taken the other job offered to me, even when it meant less pay? What if we had gone for help for our marriage or for our rebellious son

However, the clock can't be turned back. The past is the past. The son is paralyzed because of his motor accident, the cancer is a fact, the marriage is on the rocks, the son is in jail, the job is lost

These "ifs" bring a heavy burden of guilt, even when the hurting circumstances are totally beyond our doing. But in our anguish we still try to

undo the past: This all wouldn't have happened if ... if ... ifThe "ifs" keep popping up, accusingly, destructively, bringing tormenting feelings of guilt.

Darts from the devil

However, these "ifs" are nothing else but darts from the devil, aimed to bring confusion and despair, and to separate us even more from the peace of Jesus which is waiting for us, in the eye of the hurricane.

Of course, there can be true guilt. Sometimes we have to come face to face with problems in order to come face to face with hidden or unconfessed sins, when the troubles we are experiencing are the consequences of our wrongdoings.

If the teenage girl had said "no," she wouldn't be pregnant now; if the driver hadn't been impaired, the victim would still be alive; if more understanding and love had been part of family life, the difficulties could have been worked out; if work hadn't been priority number one, ulcers could've been prevented

Intensive inner study

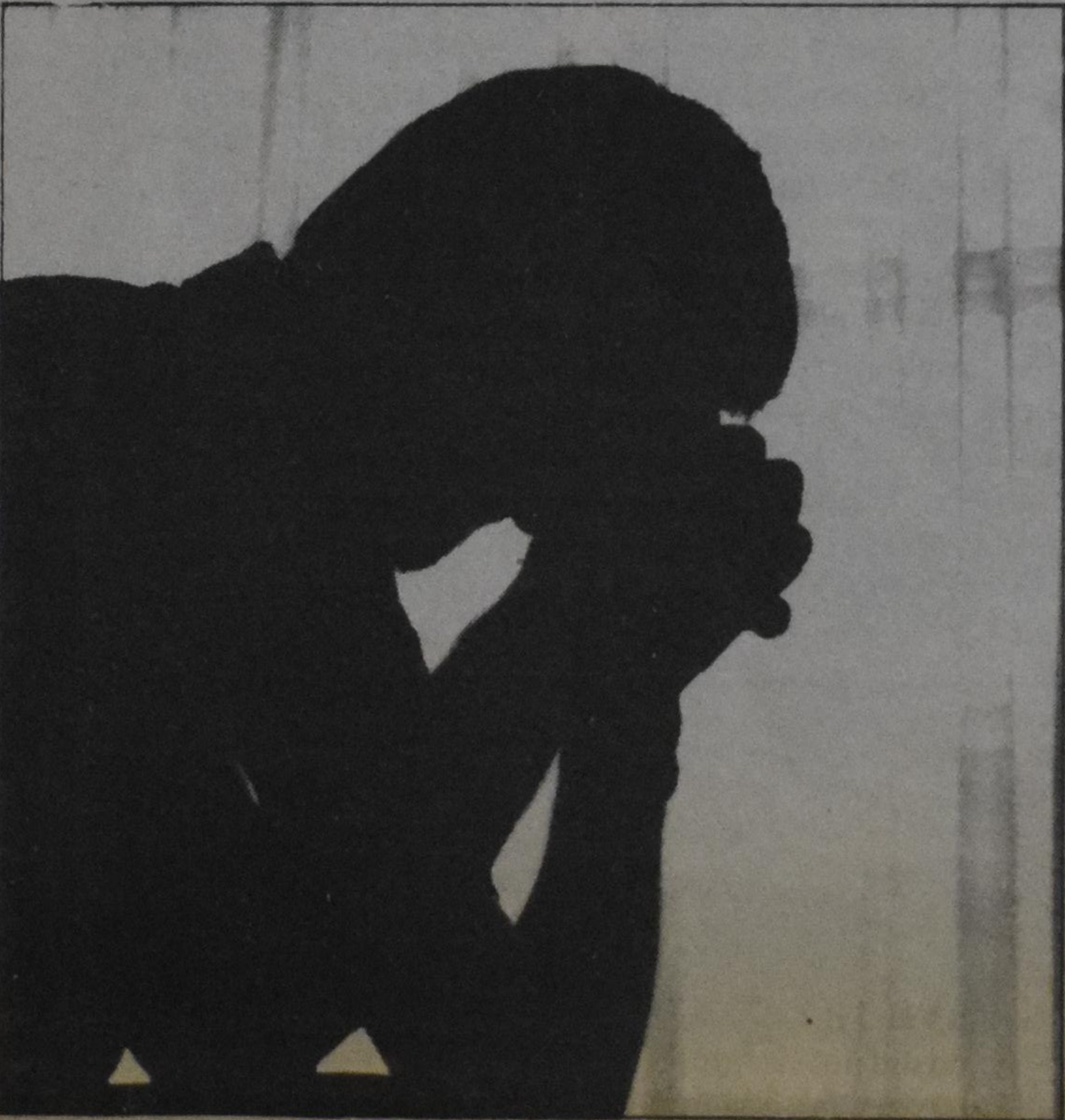
The only remedy for this type of true guilt is: *confession*. Going down on our knees and asking God's forgiveness. But before this can be done, we have to become aware of our sins.

It's kind of frightening to look into yourself and to do an intensive inventory of your own actions, feelings and motives. But it has to be done and the Holy Spirit is more than anxious to reveal the "missed marks" to us. And the closer your relationship to the Lord becomes, the more you realize how far you are still away from the person Christ wants you to be.

Sin has to be confessed. Else it cannot be forgiven. These facts are inseparable. The story of King David's adultery with Bathsheba illustrates this very clearly.

David lusted for this beautiful woman, used her and

then dumped her. That was that. It wasn't really right ... but oh well, that's life Then the blow fell: Bathsheba let him know that she was pregnant by him. David is in real trouble. Instead of confessing his sin, he tries to cover it up. But his tricks to have her husband, Uriah, sleep with her — and so make him responsible for the unwanted



pregnancy — don't work. Unfortunately (in David's eyes), Uriah is too loyal to his king, a too-decent fellow. Seeing no way out, David has him killed in a very "natural" but nonetheless treacherous way. The king's sin of lust made him a murderer and a hypocrite.

It's something to keep in mind: sin will always take us farther than we want to go; it will always make us stay longer than we planned to stay and it will always cost us more than we thought we would have to pay.

David experienced that. I'm sure that thousands of times the little word "if" jumped at his throat: If I'd only gone with the army to fight the Ammonites ... if I had only turned away when I saw her ... if ... ifBut also David's clock couldn't be turned back. He got nowhere. He tried very hard to cover up his evil deeds, but God didn't let him off the hook! And that

is terrific! God confronted David with his ugly deeds through His prophet Nathan.

Only then did David come to confession. He was no longer sorry just because of the terrible consequences of his sin, but becomes truly repentant and cries out for God's mercy and forgiveness. With his tears he writes Psalm 51, "For I know my transgressions, and

God on His Word. Read John 5. How would we feel if our child would ask us forgiveness every other day, week after week, for the same mischief? Wouldn't it hurt us that our child doesn't believe us?

When forgiven, the "if" darts are gone. But if the devil still keeps on shooting them, just lift up the shield of salvation. If you don't, these poisonous weapons will do exactly what they are aimed to do: separate you more and more from the peace and forgiveness which is in Christ Jesus.

The devil, master deceiver that he is, knows too well that as long as we stay in the sorry-go-round state of "ifs" we will never come to acceptance and terms with our hurts and problems — whether they have been self-inflicted or have been caused by circumstances which were totally beyond our control. As long as we don't want to accept our suffering, we cannot conquer our problems in the Name of Jesus and in the strength of the Holy Spirit.

Come to the "eye" of the storm

Accept your difficulties. Come back from that guilt trip. Don't look back. For the "eye" of the storm, which offers you shelter from the raging violence and gives the peace that passes all understanding, is ahead of you. Acceptance is the first step in the process of handing over the helm to Jesus Christ. The Saviour.

There is only one "if" that leads to life, the "if" of Jesus, "if we confess our sins, He is faithful and just and will forgive us our sins and purify us from all unrighteousness." (John 1:9)

Ineke Parlevliet is a writer and social worker living in Niagara Falls, Ontario.

Calvinist Contact will not publish the following summer issues:

July 4
July 18
August 1
August 8

Please check advertising dead-lines

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D & W Intercontinental Music Inc. is introducing a new electronic church- and home organ by the name of "CANTOR." The organs are of high technical quality, intonation per stop, and a digital coupler-system and reverb. We are not spending our money in big promotion since, we feel, that is the only way we can keep the organ at a low price. If you are interested, call us and ask for William.

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Feature

It takes only seven men to build a home for many elderly

Bert Witvoet

Whenever a senior citizens home is built anywhere in Canada, it is usually the result of initiative taken by a small group of people. The latest addition to the Christian homes for the aged is no exception.

"Villageview" in Townsend (a brand new village near Jarvis and Simcoe, Ontario) is the product of a group of seven local men. Together they incorporated as the Nanticoke Christian Senior Citizen Home.

President Minne VanderMolen, the only farmer in the group, explains that a group of seven people acting as board of a non-profit home for the aged can move faster and work more efficiently than a board accountable to a membership. It takes time to warm others up, and it's more difficult to reach unanimity. If futile attempts by the local Lion's Club to get people enthused about a regional home for the aged is any indication, the citizens of Nanticoke may be grateful that seven individuals decided to take the retirement bull by the horns.

Personal and wider interest

The motivation of seven such individuals may come from a very personal interest. VanderMolen's mother hopes to move into one of the apartments ready for occupancy by the first of

August. Some board members express a concern for the older people in their churches (six of the seven are Christian Reformed). But all of them agree that the home is meant to serve all elderly Christians from the general community. Of the 17 parties that have signed a contract so far, half are Christian Reformed and half are "other."

Officially the home is open to any elderly person without discrimination according to creed. But those who move in will know that the home is a Christian home and that the atmosphere in the home will bear the stamp of the Christian faith. They must sign a contract

that requires them to honour the rules of the home, some of which require a form of Sunday observance.

Crashing the "Dutch" barrier

The idea of building a Christian home for the aged near Jarvis dates back to 1982. "From the start we invited members of the general community into our group," says Bruce Dykstra, a local bank manager. "But they dropped out eventually." He and his fellows think it was because of a fear that it would become a "Dutch Reformed" affair.

At present, Martyn Cooper, director of his own funeral home, is the only non-Christian Reformed board member. He was personally interested in the establishment of a Christian



Bruce Dykstra (with cane) points out another stage of development to the other members of the board. "Villageview" is expected to be open for occupancy on August 1.



Five of the seven boardmembers on the site of "Villageview." From l. to r.: Martin Kloet, Ralph Hogeterp, Minne VanderMolen, Peter Slootweg and Bruce Dykstra.

plan and to obtain a 35-year mortgage, with the understanding that CMHC would subsidize the payment of interest so that it would leave only two per cent for the home. This approval was granted and the actual building could proceed. VanGurp started the project in the winter of 1985-86.

Rental income sufficient

The home contains 30 units, all of which will be occupied on a rental basis. The rent of the 19 two-bedroom apartments will be \$455 a month. The remaining 11 one-bedroom units will go for \$405 a month. Treasurer Dick Veeneman, who works in management with Ontario Hydro, is sure that the rental income will pay off the loan as well as maintain the facilities. Since the directors are not allowed to make any profit from the venture, any excess funds will go towards the payment of the mortgage.

Retired contractor Peter Slootweg has been busy signing up new future occupants for the building. The three new contracts gained after just one afternoon of showing the yet unfinished building left only 13 more units to rent out. The excitement for a home is clearly building up as the dream of seven men (and their wives, one suspects) is taking concrete shape on the outskirts of Townsend.

Life is reluctance

Peter Slootweg and Ralph Hogeterp (renowned for his slaughterhouse and butcher shop outside Cayuga) are the only committee members eligible for residency in "Villageview." But both admit to not yet being ready for that step.

According to Hogeterp some elderly people are influenced by the desire of their children to have their parents stay for a few more years in the parental home. "Dad, you have a nice garden. Don't give it up yet. We'll help you," is the story you get from some people who first showed interest but later pulled out, he explains. It appears that the children find it difficult to lose the parental home.

Slootweg talks about the

emotional difficulty older people face in making a decision that seems to prepare them for that last stage of life. Rumours have it though that most elderly people who do make the decision to enter a home for the aged admit that they should have done it sooner. "But that's life, eh?" says Hogeterp, suggesting that he is facing the same reluctance.

Showing off the baby

One can tell that the board has spent many meetings going over the plans, anticipating "things that the older people will appreciate." They proudly walk through the complex that includes two commons rooms, a hair salon, a workshop, a tuckshop. They grow ecstatic over the find view — farmland on the one side, a village and parks on the other.

And doesn't the building look nice with yellow brick and matching roof and walk-out steps and balconies. "Some of the folks will be able to have a little garden plot," says Vice-president Martin Kloet, who manages a feedmill. "Just wait until the landscaping is done. The idea is to make it a real home."

Elephant, yes; white, no

The total cost of the project will be about \$1.5-million. But that constitutes only Phase I, says President Minne VanderMolen. As soon as the people have moved in on August 1, the Board will start work on Phase II, a partly-extended-care facility. When that is finished, the third phase, a fully-extended-care facility will take up a few more years of planning.

All in all, it's not a small undertaking for seven individuals. With the Lord's help and blessing, which they seek at every meeting, and the government's tax money, they will prove cynics in the community wrong about the thing being a white elephant. "Villageview" will stand as a quiet testimony of the power of Christian community even on a small scale. And elderly people in the Haldemand-Norfolk region and their children will bless the seven men and their co-operating families for their vision, determination and care.

SENIORS!

The Nanticoke Christian Senior Citizens Home, located at Townsend, Ontario, 2 miles out of Jarvis, Ontario, still has one and two bedroom units available for occupancy by August 1, 1986.

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home, and saw that other organizations in town were not going further than the talking stage. His personal interest led the Jarvis Board of Trade to appoint him as their representative. "The first few meetings were a little rough," he admits. But after that he began to feel part of the group, "completely accepted."

When push came to shove.

The real demand for action came a year ago, VanderMolen recalls. By August 1 of 1985 the group had to have their marbles on the table — a piece of land, a building plan and a building contract. They were able to buy 7.5 acres of farmland from the Ontario Land Corporation, beautifully situated on the Nanticoke Creek, near small lakes and parklands with winding walkways. Architect Gael Lamb from Lambeth (located outside of St. Thomas) drew up the plans and Neil VanGurp of Tru-Con Ltd. (Aylmer) agreed to build the home.

Armed with all that and 165 signatures of local people, the group of seven sought approval from the Canada Mortgage and Housing Corporation (CMHC) to proceed with the

Classifieds

Classified Rates	Births	Births	Anniversaries	Anniversaries
Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$30.00 Obituaries \$30.00 Notes of thanks \$21.00 Birthdays \$20.00 All other one-column classified advertisements: \$7.50 per column inch with a minimum of \$10. For letter under box number, \$10 extra. Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements. NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$10 and the couple's future address.	DE JONG: Thanks be to God for the wonderful gift of a special daughter, JOVITA MARIA CHRISTINA, to Henry and Wendy on June 12, 1986. Sharing in our joy are grandparents Cor and Trudy Maria De Jong of Jordan and Herman and Stiny de Jong of Jordan Station. 430 Vansickle Rd., R.R.#3, St. Catharines, ON L2R6P9	VAN DOMMELEN: Look out Brampton - yet another hockey player. At His time the Lord gave us another perfect child, a son. How wondrous are His ways. He was born five weeks premature on June 10, 1986, weighing 5 lbs. 7 oz. We will call him SCOT RYAN. Thankful parents are Barb and Bill and a brother for Billy Joe. Proud grandparents Bill and Joanne Van Dommelen of Brampton, and Len and Grace Engelsman of Richmond Hill.	1961 July 1, D.V. 1986 It is with great thanksgiving that we announce and celebrate the 25th wedding anniversary of, PATRICK and JANE ELKIN (nee Vanderwal) "In all thy ways acknowledge Him and He shall direct thy paths." With joy and happiness we thank the Lord for their path together. From their children, with love: Laura Karen Colin and friends Peter Tillmann and Harold DeVries. Home address: 115 Stroud Rd., Hamilton, ON L8S 1Z8 (528-9947)	1961 June 30 1986 "As for me and my house, we will serve the Lord." (Joshua 24:15) With joy and thanksgiving to the Lord, we hope to celebrate the 25th wedding anniversary of our dear parents, HERMAN and THERESA DE HAAN (nee Van der Heide) May the Lord continue to keep you in His care and bless you that you may enjoy many more years together. Congratulations Mom and Dad from: Fred & Debbie Veroen; Andrew — Wyoming Judy & Floyd Aukema; Tracy, Alicia, Amanda — Norwich Jeff De Haan — Burlington We invite friends and relatives to an open house at Sarnia Chr. School on July 5, from 8-5. Home address: 447 Wellington St., Sarnia, Ont.
Thanks	FLACK: We would like to thank everyone for your expressions of concern and sympathy during our recent bereavement with the loss of our husband and father. Also for your prayers, cards and flowers. Margaret and family.	WEESJES: Praise the Lord for once again blessing us with the miracle of birth. Edward and Annette thank the Lord for NATHAN JAMES, born June 3, 1986, weighing 8 lb. 2 oz. A little brother for Jacklyn, Eddie and Mark. Nathan is the 12th grandchild for both Mr. and Mrs. Ralph Bos of Strathroy, and Mr. and Mrs. Ed Weesjes Sr. of St. Thomas. R.R.#3, St. Thomas, ON N5P 3S7		We thank God that we can celebrate with our parents, grandparents and great-grandparents, DURK and GRETA (Geertje) KUIK (nee Leffring) the occasion of their 50th wedding anniversary on July 2, 1986. We send them our congratulations and wish them God's richest blessings. From their children: Steve & Betty Kuik — Paris, Ont. John & Helen Kuik — Lucknow, Ont. Bob Kuik — Grand Prairie, Alta. Henry & Anne Annen — Ingersoll, Ont. Hank & Freda Kielstra — Windsor, Ont. Grandchildren and great-grandchildren. Durk and Greta reside at 110 Caverly Rd., Apt. 17, Aylmer, ON N5H 2P4
Marriages	BROWN-JONKER: With joy and thanksgiving to our Lord, we, John and Martha Jonker of Victoria, B.C., are pleased to announce the forthcoming marriage of our son RALPH ALBERT to WENDY LEE Brown, daughter of Wayne Brown and Elaine Vanden Berg of Lethbridge, Alta. The wedding ceremony will take place, D.V., on Saturday, July 19, 1986, at 3 o'clock in the Maranatha Chr. Ref. Church of Lethbridge. Rev. Gary Bomhof officiating. As parents it is our prayer that they may experience, "The Meaning of True Love" It is sharing and caring, Giving and forgiving, Loving and being loved, Walking hand in hand, Talking heart to heart, Seeing through each other's eyes, Laughing together, Weeping together, Praying together, And always trusting And believing And thanking GOD For each other ... For love that is shared is a beautiful thing It enriches the soul and makes the heart sing.	BILL-NIEUWSMA: Mr. and Mrs. Louis Bill, R.R.#1, Jarvis, Ont., and Mr. and Mrs. Harris G. Nieuwsma, Pella, Iowa, are pleased to announce the forthcoming marriage of their children RENEE and RANDY. The wedding will take place on, D.V., Saturday, July 12, 1986, in the Jarvis Chr. Ref. Church, Jarvis, Ont., at 3:30 p.m. Rev. R. Ouwehand officiating. Future address: 1334 Sigsbee, Grand Rapids, Mich.	JOHN and CHRISTINA COLYN (nee Scherff) It is our prayer that the words of Psalm 121:7,8 will sustain them in the days ahead. "The Lord will keep you from all harm — He will watch over your life; the Lord will watch over your coming and going both now and forevermore." Bill & Margaret Colyn; Joe & Joanne; Justin, Christopher, Lauren Margaret Jim Anita Dorothy Sylvia & Ike David Annie & Jake Vander Meulen; Earl Christine & Luke; Natalie, Ryan Evelyn & Sid; Alicia Marlene & Gerry Elizabeth Jacqueline Andrew Allard & Imie Colyn; Randy & Wendy Karen & Ken Henry Danny Joanne & Henk Knevel; Andrea Michelle & John Almyra Peter John & Mary Colyn; Dale Brent Jill Heidi Gerda & Andy Vander Kloet; Jana Ingrid Marie Eric You are invited to share in this celebration at an open house to be held July 11, 1986, 7:30 - 9:00 p.m., at Trinity Chr. Ref. Church, 99 Scott St., St. Catharines. Best wishes only Home address: 16 Miller Ave., Vineland, ON L0R 2C0	Groote gast Guelph 1946 July 19 1986 "Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:105) With praise and thanksgiving to God, the children and grandchildren of, ALBERTJE and JAN RUITER (nee Huizenga) announce the 40th wedding anniversary of their parents and grandparents. Jane & Lowell Wierstra; Annette, Karen, Peter — Fergus Betty & Hank Thalen; Alice, Jake, Henry, Corrina, Jennifer, Judy, Timothy, Rita — Palmerston Clarence & Liza Ruiter; Selena — Edmonton, Alta. Lucy & Andy De Vries; David, Phillip, Mathew, Stephen — Auburn Tina & Duanne Kirch; Steven — Guelph Henry & Jo-Anne Ruiter — Guelph Richard & Lisa Ruiter; Jillian — Guelph Peter Ruiter — at home We pray for continued blessings on their marriage for many years to come. Open house on July 19, at First Chr. Ref. Church, 280 Water St., Guelph, at 8 p.m. Home address: 9 Belcourt Cr., Guelph, ON N1H 7H6
HORST-BASTIAN: Mr. and Mrs. Pieter Horst of Roxboro, Que., are pleased to announce the forthcoming marriage of their youngest daughter JUDY to MATTHEW, son of Mr. and Mrs. Carl Bastian of Vaudreuil, Que. The ceremony will take place, D.V., on June 28, at one o'clock in the Chr. Ref. Church of Montreal, Que. Corr. address: 55-15 St., Roxboro, PQ H8Y 1N7	KRYGER-DE JONG: Believing that the Lord has brought them together, we, Jack and Rose Kryger of Smithers, B.C., and Harry and Grace De Jong of Smithers, B.C., are pleased to announce the forthcoming marriage of our children, HELENE and STEVEN. The wedding ceremony will take place on Friday, August 1, 1986, at 4:00 p.m., in the Chr. Ref. Church of Smithers, B.C. Rev. Harry Bierman officiating. Future address: Box 3714, Smithers, B.C. V0J 2N0	VAN HALL-VAN EGMOND: Mr. and Mrs. Tony and Gerrie Van Hall of Dunnville, Ont., are pleased to announce the marriage of their daughter RUTH ANNE to JERRY BERTUS Van Egmond, son of Mr. and Mrs. Les and Ann Van Egmond of St. Ann's, Ont. The wedding will take place, D.V., on June 27, at 6:30, at the Canadian Ref. Church in Smithville, Ont. Rev. C. Bosh officiating. Future address: R.R.#2, Dunnville, ON N1A 2W2	JOHN and CHRISTINA COLYN (nee Scherff) It is our prayer that the words of Psalm 121:7,8 will sustain them in the days ahead. "The Lord will keep you from all harm — He will watch over your life; the Lord will watch over your coming and going both now and forevermore." Bill & Margaret Colyn; Joe & Joanne; Justin, Christopher, Lauren Margaret Jim Anita Dorothy Sylvia & Ike David Annie & Jake Vander Meulen; Earl Christine & Luke; Natalie, Ryan Evelyn & Sid; Alicia Marlene & Gerry Elizabeth Jacqueline Andrew Allard & Imie Colyn; Randy & Wendy Karen & Ken Henry Danny Joanne & Henk Knevel; Andrea Michelle & John Almyra Peter John & Mary Colyn; Dale Brent Jill Heidi Gerda & Andy Vander Kloet; Jana Ingrid Marie Eric You are invited to share in this celebration at an open house to be held July 11, 1986, 7:30 - 9:00 p.m., at Trinity Chr. Ref. Church, 99 Scott St., St. Catharines. Best wishes only Home address: 16 Miller Ave., Vineland, ON L0R 2C0	WILTING-DE JONG: Mr. and Mrs. Aike Wilting of Cornwall, PEI, and Mr. and Mrs. Andy De Jong of Winnipeg, Manitoba, are pleased to announce the forthcoming marriage of their children INGRID EVELYN to FREDERICK ANDREW. The wedding will take place on August 2, 1986, D.V., in the Charlotte-town Chr. Ref. Church, PEI. Rev. C. Geleynse officiating. Future address: 21½ Dennis St., Grand Rapids, Mich.

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Classifieds

Obituaries	Personals	For Rent	Vacations	Vacations
<p>When we are called to part it gives us inward pain but we shall still be joined in heart and hope to meet again</p> <p>From sorrow, toil and pain and sin, we shall be free and perfect love and friendship reign Through all eternity.</p> <p>On June 7, 1986, the Lord took home our dear friend, WILLIAM DE GRAAF Beloved husband of Tilly De Graaf- Dykstra. We pray that God will comfort us and especially Tilly, children and grandchildren in this time of sorrow. Gerardus & Grace Gosliga Peter & Alice Smits Frank & Ann Dykstra — Vergennes, Vermont</p> <p>The congregation of the Iron Springs Chr. Ref. Church of Iron Springs, Alta., were saddened with the sudden loss of our brother, RAYNOLD JOHN NIEBOER who was called home on June 2, 1986. "Fear not for I have redeemed you; I have called you by name; you are mine." (Isaiah 43:1b) We'd like to express our Christian sympathy to Carol Nieboer, to Scott and Amendt. May our Lord be with you, may He comfort you and strengthen you.</p> <p>The staff of <i>Calvinist Contact</i> expresses their love and sympathy to co-worker and friend Willy Suk-Kleer in the sudden loss of her youngest son RANDY The peace of God, which passes all understanding, shall keep your heart and mind through Christ Jesus. We, the people of God, will be the channels of that peace.</p> <p>On June 11, 1986, the Lord called home our beloved mother, grand- mother and great-grandmother in her 89th year, ALIDA VANDERENDE Elly & Jake Walma — Grimsby, Ont. Terry & Joyce Walma; Matthew — Brampton, Ont. John Walma & Debbie Jones — Grimsby, Ont. Also survived by one sister in The Netherlands. Funeral service was held on June 13, 1986, in the Mountainview Chr. Ref. Church, Grimsby, Ont. Dr. Rev. H. VanderPlaat officiating. June 13, 1986.</p> <p>"Cast all your anxiety on Him because He cares for you." (1 Peter 5:7) On Saturday, June 7, 1986, the Lord took home to be with Him, our dearly loved wife, mother, grand- mother and great-grandmother, RITA (Ruurdje) VAN DER VELDE (nee Douma) at the age of 76. Beloved wife for 51 years of George (Geert) van der Velde of Holland Christian Homes, Brampton. Dear mother of: Bill & Tine van der Velde — Dor- chester, Ont. Bob & Joyce van der Velde — Georgetown, Ont. Jane & Henry Feenstra — Chats- worth, Ont. Hank & Kathy van der Velde — Ottawa, Ont. Harry & Linda van der Velde — Toronto, Ont. Ann & John Algera — Owen Sound, Ont. Dear grandmother of 22 grand- children and two great-grand- children.</p>	<p>I would like to meet lady for lasting relationship, age 33-43. Preferably in the central Ontario region (e.g. Toronto, Hamilton), unless willing to move. Race not important. Reply to Box #2433, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R4L3</p> <p>Het Consulaat-Generaal zou gaarne in contact willen komen met de navolgende personen: BAANDERS, Jacobus Herman, geboren op 9 juli 1919, laatstbekende adres in Nederland: Vinkebaan 1, Laren (NH), na de oorlog naar Canada vertrokken. DERKS, Franciscus Antonius, geboren op 28 augustus 1917 te Huissen (Gld.), gewoond hebbende te Mississauga, Ont., 1177 Bloor St. E., apt. 1008 en laatstbekende adres: 96 Southwood Dr., Toronto, Ont. en zijn zoon DERKS, Roland, geboren in 1947 en waarschijnlijk wonende in Vancouver, B.C. ERKAMPS, Johannes Bernardus Jan, gehuwd met Helena E.M.T. VAN DER SOMMEN, geboren op 3 juni 1926 te Hilversum, laatst- bekende adres in Nederland: Bongerdstraat 9, Tegelen, naar Canada vertrokken op 1 mei 1975 met mogelijke bestemming Victoria, B.C. GOOR, J.D., geboren op 22 mei 1921, laatstbekende adres in Nederland: Barneveldseweg 2, 6741LK Lunteren, naar Canada vertrokken op 10 mei 1954. HUBERS, Hendrik, geboren op 24 maart 1921 te Dordrecht, gehuwd met DEN BOER, Elizabeth Barbera, naar Canada vertrokken in 1953. MAST, Oebele, geboren op 28 december 1941, laatstbekende adres in Nederland: Lintveldebrink 452, Enschede, naar Canada vertrokken op 14 april 1983. Betrokkene is gehuwd met Z. USKOKOVEC. PHILIPSEN, Franciscus, geboren op 2 januari 1881 te Heythuysen (L) laatstbekende woonplaats in Nederland: Nederweert (L), naar Canada vertrokken in 1907. RIESWIJK, B.T., geboren op 29 april 1921, naar Canada vertrokken in 1953. SNELLEMAN, Arie J., thans plm. 59 jaar oud, vanuit Amsterdam naar Canada vertrokken omstreeks 1956 met echtgenote Wil en de kinderen Freddy, Alice en Andy. Laatstbekende adres in Canada: 298 Wychwood Ave., Toronto, Ont. en als mogelijk beroep: Commercial Artist and Illustrator. STEVENS, Pierre Helena Johannes, geboren op 28 januari 1948, naar Canada vertrokken op 21 juni 1974. Laatstbekende adres in Canada: R.R.#2, Station Rd., Grand Desert, Head of Chezzetcook, Nova Scotia. VAN STRIEN-de JONGE, Harmina Henny, geboren op 17 februari 1925 te Smilde, laatstbekende adres in Nederland: B 356 Smilde, naar Canada vertrokken in 1954. VERHOEK, Neeltje, geboren op 11 september 1926, laatstbekende adres in Nederland: L. van Pabststraat 47 te Arnhem, naar Canada vertrokken op 11 november 1965. VERJANS, Mathias Louis Pierre, geboren op 5 maart 1953 te Beek, thans gehuwd met D.M. TROTTER, geboren 26 mei 1958, van Canadese nationaliteit, laatst- bekende adres in Nederland: Trigoniaerf 18 te Heerlen, naar Canada vertrokken in oktober 1985. MACDONALD-HARMSMA, Ger- harda, geboren op 18 augustus 1951 te Winsum. Laatstbekende adres in Canada: 10307 Saskatchewan Dr., Edmonton. Consulate General of The Netherlands 1 Dundas St. W., Suite #2106, Box 2 Toronto, ON M5G 1Z3 Telefoon: (416) 598-2520</p>	<p>2 bedroom apartment for rent in Vineland. Fridge and stove included. \$300. per month plus utilities. Call (416) 562-7690.</p> <p>Collingwood Condo Sleeps 6; beach, pool, tennis, riding, at \$350 a week. Call H. Bloemsma (416) 648-2182.</p> <p>Florida-Palmetto: Mobile home in trailer park. Sleeps 4; fully equipped. Available Nov. and Dec., 1986. \$125. per week or \$500. per month (U.S. funds). Call (416) 659- 7024, after 6 p.m.</p> <p>A nicely-decorated apartment in Ancaster; approximately 2 miles from Redeemer College. New modern furniture, a sitting room and bedroom, own full bathroom, use of kitchen and laundry room, parking and utilities included. Ideal for 2 girls. Baby sitting oppor- tunities. \$330.00 per month. Phone: (416) 648-4223.</p>	<p>Lakewood Christian Campgrounds R.R.5, Forest, ON N0N 1J0 Phone: (519) 899-4415 or (519) 337-6031 Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.</p> <p>Sandy Bay Cottages Rice Lake, Ont. "A family resort" Come and enjoy all the improve- ments we have made over the past four years. Comfortable house- keeping cottages, sandy beach, children's programs, rec. hall, store, boats and motors. Inquire about our off-season vacation packages. Call or write for brochure and newsletter: Art & Sue Breeze, R.R.#1, Hastings, ON K0L 1Y0; Tel: 1-705-696-2951.</p> <p>Accommodation College girl seeks accommodation in West Hamilton or Brantford area by August 1. Prefers small apart- ment or sharing apartment. Call Monica at (416) 387-4748 Mon. thru Thurs. after 6 p.m.</p> <p>Travelling thru Regina to Expo 86? Consider staying at our home at CRC bed and breakfast rates. Proceeds to go to our Christian school. Don & Eva Miedema, 3802 Caen Ave., Regina, SK S4S 0Y8; 306-586-1703.</p> <p>Holiday Accommodations Ottawa, Ontario Bachelor apt. Fully equipped. Twin beds. Available July 4 - August. Rate: \$40.00 per day. \$240 per week. Reservations required. Call: (613) 523-1176 evenings.</p>	<p>Lang's Resort and Campgrounds Rice Lake Reasonable cottages and camp- grounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal camp- sites available for 1986. <i>Write or phone for brochure:</i> Lang's Resort and Campgrounds R.R.#3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p> <p>Little Europe Resort Bracebridge, Muskoka Voor een geslaagde vakantie met de Hollandse gezelligheid. Cot- tages te huur tegen redelijke prijzen. Uitstekende kampeer- zwem -en vis gelegenheid (ideaal voor groepskampen). "Little Europe" vindt u 10 km. ten oosten van Hwy. 11, aan Hwy. 118 East, voorbij de Muskoka Airport. * No pets please. R.S. Bakema Telephone: (705) 645-2738</p> <p>Voor een geslaagde vakantie in Holland! In de Achterhoek, het gehele jaar door, vakantie-bungelo te huur, met douche en verwarm- ing. Voor inlichtingen belt u: B. Pennings, R.R.#3, Carrying Place, ON K0K 1L0; (613) 392-5981 of schrijf: G. Janssen, Kasselderstr. 12 7065 BW Sinderen (Gelderland) The Netherlands.</p> <p>Why not place an ad in C.C.?</p> <p>Teachers ORANGEVILLE: Orangeville Chr. School is in need of a part-time remedial teacher for 1986-87. This position involves four mornings per week and could be combined with principal's relief for one day per week. Applicants should contact the school at (519) 941- 3381 or Mrs. Jatie Aukema at (519) 925-5671.</p> <p>OSGOODE, Ont. : Community Christian School, in the Nation's Capital Region, needs a half-time French teacher for 45 students, grades 1-8. Send applications and inquiries to: Mr. B. Bronsema, Principal, CCSA, Box 540, Metcalf, ON K0A 2P0. Phone: (613) 821-3669 (school), (613) 821-2123 (home).</p> <p>PEMBROKE: Pembroke Christian School is looking for a teacher- administrator for grades 5-8. Send resume, philosophy of education and statement of faith to: Pembroke Christian School, c/o Rev. Arnold Boulianne, Box 208, Eganville, ON K0J 1T0</p> <p>Real Estate Farms for sale 160 acre dairy farm, solid brick 3- bedroom home, in excellent condition. Tie stalls, stable cleaner, two silos with unloaders. Paved yard, new garage and workshop. Registered R.O.P. herd. Full line of equipment. 435 litres no. 1 quota. 50,000 litres M.S.Q. quota. Situated 25 miles south-east of Hamilton. Priced to sell, due to ill health of elderly owner. Reasonable down payment. Vendor will hold first mortgage to reliable person. Brokers welcome. First time advertised. Act fast on this one. Keith Miller & Associates Realty Ltd. Dunnville, Ont. (416) 774-7624 evenings 774-4077</p>
		<p>Help Wanted Married couple wanted on dairy farm in the Barrie area. Opening available any time in July. Must be good milker and familiar with equipment. Excellent house available. Wages according to experience. Call Harry or John Eisses at (705) 436-1980 or 436- 1109.</p> <p>Nanny required for 2 year-old. Housekeeping, live-in. Starts September. Call (416) 654-2716.</p> <p>Required: a mature, responsible, hard-working individual to work on a large farrow-to-finish hog operation. Long-term employment available. Past experience is an asset but not a requirement. For further information call or write: D. & H Stam Farms Ltd., R.R.#1, Jarvis, ON N0A 1J0, (519) 587-2094.</p>		
		<p>Dutch Flower Wholesale Company seeks sales representative with established clients in Hamilton/Toronto areas. Salary plus sales bonuses. Reply in confidence to: Calvinist Contact, Box #2431 99 Niagara St., St. Catharines, ON L2R 4L3</p>		
		<p>For Sale For sale in Strathroy, Ont.: Bakery. European-style pastries, imports and meats. A nice family pro- ject with a good return. Easy terms. Owner has other interests but is willing to train new owner. Phone: (519) 245-5450 eve.; (519) 264-2638 days.</p>	<p>For Sale For sale in Rainy River, Ontario: Bakery; good business with attached residence. Owner wishes to retire. Close to Emo Chr. Ref. Church and Christian school. Phone: (807) 852-3830.</p>	
		<p>Bakery for Sale Looking for the right successor for my family- operated Dutch Pastry Bakery in Kalamazoo, MI. Average weekly sales \$4,300. U.S. <i>For more information:</i> 1-616-375-5432 or 1-416-628-6028 No Sunday calls please.</p>		
		<p>A New Pipe Organ for \$31,000 Minimum order 3. One manual (5 ranks) and full pedal (Bourdon 16'). ► Metal pipes imported from Holland ► Tracker action ► Solid oak case in classic Dutch style <i>Are there 2 or 3 (smaller) interested churches out there?</i> Contact: L.C. De Haan, Box 1114, Exeter, ON N0M 1S0 519-235-1464</p>		

Classified/Events

Summer Job Market

ACTON: Looking for work in B.C. for the summer. Am a 23-year-old college student, very willing and able to do anything. Write: Paul VanBendegem, R.R.#1, Acton, ON L7J 2L7 or call nights 1-519-853-2380.

BEAMSVILLE: 14-year-old mother's helper, light housework. Good with children and animals. Call Helen at (416) 563-4681.

BRANTFORD: I, Theresa Bootsma, a second year student at Redeemer College, am looking for a summer job. I will be available on June 9. I have had experience in greenhouses and am willing to enter new areas. You can contact me at R.R.#1, Brantford, ON N3T 5L4. Phone: 1-519-752-6316.

BURLINGTON: Hi, I am 17 years old and I have finished my Gr. 12 and I am looking for a full-time job in B.C. (preferably close to New Westminster). I have experience in office work, babysitting and I presently have a part-time sales job in a seafood department in a supermarket. Please write or call me. June Blaak, 2184 New Street, Burlington, ON L7R 1H8

DRAYTON: 16-year-old boy is looking for summer job. I attend Woodland Chr. High School and live on a poultry and beef farm. Willing to do any farm related job. Available anytime after June 21. Phone Arnold Rumph 519-638-2053.

DUNNVILLE: 15-year-old boy looking for a summer job. Has experience in farm work and greenhouses. Is willing to do other jobs. Call 774-3938 after 4 p.m., or write to Larry Mans at R.R.#2, Dunnville, ON N1A 2W2

DUNNVILLE: I am a 19-year-old girl who is looking for a job in the field of horticulture. Preferably flower shop or garden centre: 4 years greenhouse experience with rosery, familiar with flower arranging, accepted in Guelph University as a horticulture student. Call Marcella Eikelboom (416) 774-3006.

GRASSIE: A male Christian high school graduate is seeking employment in the central Niagara Peninsula region during the summer months. Has experience on a poultry farm but willing to work with anything. Please respond to Bryan Klazinga, R.R.#1, Grassie, L0R 1M0. Ph: (416) 945-9685.

Summer Job Market

HAMILTON: Responsible grade 9 girl would like to babysit or be a mother's helper in your home, for a few days a week, I will also do any other odd jobs you might have. Hamilton, Ont. Mohawk and Garth area call 389-2012 Wendy Bulthuis.

HAMILTON: I am presently finishing my Grade 11 at H.D.C.H. and I am seeking employment for the summer in the Hamilton area. I will do babysitting or any other jobs you may have. Please contact Sylvia Schotsman at 383-2400.

LINDSAY: 15-year-old boy looking for summer employment (any kind, 705-324-9956. Tim Veltman, R.R.#6, Lindsay, ON K9V 4R6

LUCKNOW: I am 16 years old and looking for a job on a farm. Experienced in general farm work and enjoy working around machinery. I would prefer to work on a dairy farm. I live near Lucknow. Call 519-395-5316 and ask for Ed.

MOOREFIELD: 15-year-old high school student seeking a summer job. Willing to do anything. Available from June 23 till the end of August. Phone Kevin Vanden Hazel at (519) 638-2936.

MOUNT HOPE: I am a grade 12 student, 18 years of age and would like to be employed this summer. I have experience in house cleaning and industrial cleaning and babysitting. Please contact Monique Fennema, (416) 679-4829.

PALMERSTON: Responsible 17-year old, grade 11 student, looking for a summer job. I am willing to do any job you might have. I have a lot of experience in babysitting and being a mother's helper. Contact Joanne Katerberg, R.R.#3, Moorefield, Ont.; telephone: (519) 638-2228.

ST. CATHARINES: Mature 16-year-old would like to work on a dairy farm. Some experience. Call (416) 937-3672. Ask for Dave.

Summer Job Market

ST. CATHARINES: I am a full-fledged carpenter (journeyman) now studying at Calvin College. I am interested in contracting for small carpentry jobs in my area during the months of June, July and August. Do you want a kitchen renovated or a sundeck made? Contact Ed Witvoet at 684-3991.

ST. GEORGE: A mature, hard working student, almost 17 is looking for a summer job preferably in the area of general office work, but also experienced in farm work. Call Fred de Haan at 1-519-448-1190.

TORONTO AREA: Grade 11 high school girl would like a summer job as mother's helper; likes baking. Toronto area. Call Karen Lamme, (416) 822-5109.

WILLIAMSBURG: Young girl, 18, experienced in housekeeping and babysitting, residing in Williamsburg but willing to move and try any type of work including farming. Wilma Luimes (613) 448-3204; R.R.2, Chesterville, On K0C 1H0

WINGHAM: 19-year-old girl looking for summer job. Will do farm work and can drive tractor. Will also look after children. Has been raised on a dairy farm. Phone number 519-357-2009, ask for Liz.

WINGHAM: I am an 18-year-old girl, who was brought up on a farm and I am looking for a summer job. I will do most anything. I will work in an office, help around the house, babysit, work with the handicapped or work in a store or a restaurant. I am available from June 23 to August 29. For more information call Gerda Versteeg at (519) 357-2009 or write R.R.#2, Wingham, ON N0G 2W0.

WOODSTOCK: 14-year-old girl looking for a summer job. Can do light house work and am able to babysit and cook. I love working with horses. Call Lisa Matter at (519) 467-5202 or write R.R.#5, Woodstock, ON N4S 7V9.

WOODVILLE, Ont.: Natalka Balhuizen, age 16, 5' 9" tall, able and willing to tackle any summer job. Available June 21 to the end of August. Phone (705) 953-9639.

This is the last issue that Calvinist Contact will run the Summer Job Market.

Let's Play Chess

P. Layer

THE APRIL LADDER

Contestants	Problems:	#1088	#1089	#1090	#1091	Sub.	Prev.	Total	Total	Total
	Points:	3	2	3	2	10				
G. Bloemendal (III)		3	2	3	2	10	82	92*		
J. Wilms (VIII)		3	1	3	2	9	70	79		
K. Amsinga (X)		3	1	3	2	9	17	26		
M. Wolters		3	1	2	2	8	New	8		
* Winner							welcome			

Comments

Congratulations to Mr. Bloemendal who reached the top of the ladder for the fourth time. You will receive a list of books to choose from soon. Many happy returns?? A hearty welcome to Mr. Wolters, another solver from B.C. We hope you will have an enjoyable climb to the top!

The three threats of #1089 stumped most solvers. Can you find the three Black moves to counter all of these threats?

Solutions to the April Ladder

#1088 (Game) 1. R-B4. threat: 2. N-N6 ch., PxN; 3. R-R4 mate
1. --, P-R3; 2. N-N6 ch., K-R2; 3. NxR ch., RxN and
White is up one Bishop

#1089 (Visserman) 1. Q-N4 threats: 1. Q-Q4, R-K5 and N-B6 mate
(Three Black moves stop all threats, but each in a different way: direct attack, discovered attack, and closing a line of attack.)

#1090 (Vander Kram) Key: 1. B-Q2 threat: 2. N-N2 ch., BxN and 3. B-N5 mate
1. --, Q-B8; 2. B-B6, threat 3. N-N2 or N6 mate
1. --, B-B8, 2. P-B6; threat: 3. N-N2 or N6 mate

#1091 (Zilahi) Key: 1. N-K6 threat: QRxN mate.

Calvinist Contact will not publish the following summer issues: July 4, July 18, August 1, August 8. Please check advertising deadlines on this page.

CALENDAR OF EVENTS

July 1	Frisian Picnic at Pinehurst Conservation Park, Hwy. 24A, Paris, Ont. Starts at 11 a.m.
Jun. 29-Jul. 1	Fourth International IFFLP Congress at the Skyline Hotel, Ottawa, Ont. Theme: "Families in a changing world." For info. contact: (613) 728-6536.
July 9	Hollandse Dag in the Sport's Arena, Metcalfe St., Strathroy,
July 12-13	35th Anniversary Picnic of First CRC, Brantford, Ont. Sat.: picnic at Mohawk Park at 11 a.m. Sun.: special services at 11 a.m. (CRC) and 3 p.m. (Alexandra Presb. Church). Former members welcome!
July 31-Aug. 2	1986 Cadet Counsellors Convention, Toronto. For more information call Ed or Cindy Kooistra at (416) 775-5625 or contact your winter or spring Clarion.
Aug. 1-4	28th Annual Niagara ICS Family Conference. Theme: "Changes and Choices." Keynote speaker: Dr. Richard Mouw. At Niagara Christian College, Fort Erie, Ont. For infor. contact ICS at (416) 979-2331.
Aug. 5-7	1986 Coffee Break Convention at Red Lion Inn, Bellevue, WA. Main speaker: Rebecca Pippert. Contact Edna Kuipers, 19217-55th NE, Seattle, WA 98155 or phone (206) 365-9945.
Aug. 6	Organist John W. Vandertuin in recital at l'Oratoire St. Joseph, Montreal, PQ, at 8:30 p.m.
Sept. 13	All-Ontario Meeting of CPJ community reps at the ICS, 229 College St., Toronto, Ont., starting at 10 a.m.
Sept. 19-20	Fraser Valley Chr. High Cross-Country Team reunion. For info. call: Luke Van Harmelen at (604) 581-7624.
Sept. 20-21	25th Anniversary Celebration at John Calvin Christian School, Guelph, Ont. Sept. 20: Reunion, Banquet and Rally. Sept. 21: Thanksgiving services. For info. phone (519) 824-8416.
Sept. 26 & 27	Concert by Homeward Bound. For more information contact Agnes Van Dyke, R.R.#1, Atwood, ON N0G 1B0 or phone: (519) 356-9006 after 6:00 p.m.
Oct. 3-4	75th Anniversary of the "Christelijke School", Aalden/Zweelo (Dr.), The Netherlands. For info. contact: Mevr. F. Pronk-Hagenauw, Brinkmaten 14, 7854TK, Aalden (Dr.), The Netherlands.
Oct. 3	Organist John W. Vandertuin in recital at Chalmers United Church, Woodstock, Ont., at 8:00 p.m.
Oct. 11	Organist John W. Vandertuin in recital at Picton United Church, Picton, Ont., at 7:30 p.m.
Oct. 17-24	Visit Mexico (from a missionary perspective). Tour leader: Rev. Chester Schemper of the World Home Bible League. For info. phone: (416) 741-2140.
Oct. 25	Special Holy Spirit Conference to the Reformed Faith. All-day workshops, fellowship and giant evening worship and communion service. Also featuring Grace and Colleen Reinders and the Celebration Singers. For info. call Gerrit Verstraete at (416) 890-2222; Mississauga, Ont.
Oct. 27-28	Evangelical Theological Society Regional 24-hour Retreat at the Guelph Bible Conference. Theme: "Believing in Jesus — Following Jesus." Participants: John Bolt, Richard Longenecker, Clark Pinnock, Ian Rennie and Doug Webster. For info. write: Evelyn Pimentel, 6 Allanson St., Hamilton, ON L8N 1W5.

Advertising Deadlines

Dated	Mailed	Display ads	Classified ads
Friday, July 4, 1986 no issue.	Tues. July 8	Wed. July 2-8:30a.m.	Thurs. July 3-8:30a.m.
Fri. July 11	Tues. July 8	Wed. July 2-8:30a.m.	Thurs. July 3-8:30a.m.
Friday, July 18, 1986 no issue	Tues. July 22	Wed. July 16-8:30a.m.	Thurs. July 17-8:30a.m.
Fri. July 25	Tues. July 22	Wed. July 16-8:30a.m.	Thurs. July 17-8:30a.m.

Calling all Cadet Counsellors


Don't forget about the 1986 Cadet Counsellors Convention to be held in Toronto from July 31 to August 2. For more information call: Ed or Cindy Kooistra at (416) 775-5625 or contact your winter or spring Clarion.

"You are the salt of the earth." — Mt. 5:13


How do you keep your savor? By making yourself useful to the Lord! One great way to serve Him is with a job in a Christian organization.

Is God calling you to use your skills for Him full-time? Contact Inter Cristo for leads on selected openings in over 2,000 Christian ministries, missions, schools, camps, and local churches. Thousands of career and short-term positions are available now, coast-to-coast and around the world.

CALL TOLL-FREE: (800) 426-1342.
(AK, HI, WA, CANADA: (206) 546-7330).



OR RETURN THE COUPON BELOW.



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The Christian Career Specialists
P.O. Box 33487
Seattle, WA 98133

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Please send me information on "Jobs for people with savor."

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Address _____

City _____ State _____ Zip _____

I saw this ad in (Publication) _____

ISRAEL TOUR SPECIAL

WITH
Pastor Henry Lunshof
Nov. 10-22, 1986

An exciting tour of Israel, visiting all the highlights. Holland extension/stop-over allowed.

For full details write or phone
Co-host Ben Smidstra
6120 Wabukayne Crt.
Mississauga, ON L5N 2B2
tel. res. 821-2979
bus. 826-0016



FREE special preview
Israel film evening
Sat., June 28, 7:30 p.m.
Meadowvale Community CRC
Join us for a great evening
A Valentine Travel Tour Special.

Dutch

Mijn Vader is rijk

Mijn Vader is rijk in huizen en land
Hij houdt alle schatten der aard' in Zijn hand;
Al 't goud en het zilver, en wat al niet meer?
Men eert Hem als koning, der heren Heer.

Zo lief had Hij mij, dat Hij zond van Zijn troon
Tot redding der wereld, Zijn enige Zoon.
Die leed en Die stierf en verrees van de dood,
Waardoor Hij mij toegang tot 't Vaderhuis bood.

Eens zocht ik naar vree in werelds genot,
Verloren in zonde, vervreemd van mijn God.
Maar Hij zocht mij op, Die zo teer mij bemint,
En nu, door gena ben 'k een koninklijk kind.

En als dan dit aardse huis eenmaal vergaat,
Mijn Vader is rijk, daarom vrees ik geen kwaad,
Reeds wacht mij een thuis, waar 'k de zaligen vind.
'k Prijs God, want ik ben toch een koninklijk kind.

Chorus: 'k Ben een koninklijk kind
'k Ben een koninklijk kind.
Met Jezus, mijn Heiland
Ben 'k een koninklijk kind.

Joh. de Heer no. 521

Child of a King

by Hattie E. Buell

"And if children, then heirs." (Rom. 8:16-17)

My Father is rich in houses and lands,
He holdeth the wealth of the world in His hands;
Of rubies and diamonds, of silver and gold,
His coffers are full, He has riches untold.

The kings of the earth may boast, in their pride,
Of their glory and honour, their riches beside;
When the 'King of all kingdoms' for tribute shall call,
They must pay the full price, for He ruleth them all.

My Father's own Son, the 'Saviour of men'
Once wandered o'er the earth as the poorest of them,
But now He is reigning forever on high,
And will give us a home in the sweet bye and bye.

I once was an outcast, a stranger on earth,
A 'sinner' by choice, and an 'alien' by birth,
But I've been 'adopted.' My name's written down
As an heir to a mansion, a robe and a crown.

It matters not, then, what my station may be,
The few days that on earth are allotted to me;
Since when at the last my kingdom I gain,
Forever and ever with Him I shall reign.

A tent or a cottage, then, why should I care,
While they're building a palace for me 'over there?'
Though an exile from home, yet still I may sing,
All glory to God, I'm a child of a King!

Refrain:

I'm the child of a King, the child of a King!

With Jesus, my Saviour, I'm the child of a King. Amen.

Hattie E. Buell
1834-1910

John B. Summer, 1877
1838-1918



John Van Harmelen

Onder de Streep

Ik ben een koningskind!

Harriet E. Buell heeft deze hymn geschreven. Een artikel geschreven door Frank J. Metcalf in "American Writers and Compilers of Sacred Music" (p. 352-53) vertelt ons het één en ander over de manier waarop dit gedicht is ontstaan. Wat het jaartal 1878 betreft, door Metcalf genoemd, moet worden opgemerkt dat William Jensen Reynolds ontdekte dat het 1877 moet zijn. Ja, heel precies, 1 februari 1877 was de datum waarop dit gedicht verscheen in the Northern Christian Advocate, onder de titel, "Child of a King."

William Jensen Reynolds heeft nl. de hymnody een

grote dienst bewezen door een belangrijk boek uit te geven onder de titel, "Hymns of our Faith," waarin hij niet alleen Metcalf citeert, maar ook corrigeert.

Dit is het gecorrigeerde verhaal van Metcalf: Deze hymn "My Father is rich in houses and lands" begon te ontstaan in Harriet E. Buell op een zondagmorgen toen zij de kerkdienst bijwoonde van de Thousand Island Park Church, New York, en de coupletten werden in grote lijnen samengesteld terwijl zij naar huis wandelde. Zij had helemaal geen idee dat haar gezang ooit een plaats zou innemen in de rij der hymns.

Toen het gedicht klaar was werd het gestuurd naar de Northern Christian Advocate, in Syracuse, New York, want zij was al zo'n vijftig jaar gewoon om, als zij iets dichtte of schreef, het op te sturen naar de uitgever van die publicatie. Het werd gepubliceerd, in het februari nummer van 1877. Later, in de herfst, ontving zij tot haar verbazing een copie van de hymn en de muziek van Rev. John B. Summer, die zij helemaal niet kende. Hij had het gedicht gevonden in de Advocate! De melodie werd door Rev. Summer genoemd: Binghamton, omdat hij toen dominee was in Binghamton, New York.

Wanneer is een preek "goed"?

K. Runia

Kortgeleden hadden we in een "preekgroep" een gesprek over de vraag: Wanneer is een preek "goed"? Of anders gezegd: Aan welke voorwaarden moet een preek voldoen, wil ze "goed" genoemd kunnen worden? Het bleek nog niet zo eenvoudig te zijn om deze vraag te beantwoorden.

We waren het er allemaal over eens dat er altijd een subjectief element zit in het woordje "goed," als men dit toepast op een preek. Hetzelfde geldt trouwens ook van een boek of een film of een schilderij. De één wordt er door aangesproken, de ander niet. Toch dachten we dat er ook bepaalde objectieve maatstaven zijn, waaraan een preek in ieder geval zou moeten voldoen, als ze "goed" mag worden genoemd.

We kwamen tot de conclusie dat de volgende dingen in ieder geval erg belangrijk zijn.

De preek moet een duidelijke, doorzichtige structuur hebben. Een preek die aan alle kanten rammelt, zal weinig mensen aanspreken. In de regel raakt de prediker dan zijn hoorders op een gegeven moment 'kwijt,' en omdat er geen lijn in zijn verhaal zit, zien ze ook geen kans om er later weer in te stappen. Te veel preken lijken helaas op de rivier de Jordaan: Ze bochten en kronkelen maar door en niemand (waarschijnlijk de prediker zelf ook niet!) heeft er enig idee van waar ze heengaan. Men kan ook een ander beeld gebruiken: De preek is een Abrahamitisch avontuur. De prediker gaat op reis, niet wetende waar hij uit zal komen. Maar dan is het natuurlijk geen wonder dat zijn hoorders na een poosje afhaken, omdat ze het gevoel krijgen dat de preek nergens heengaat!

De preek moet gebaseerd zijn op een zorgvuldige exegese. Er

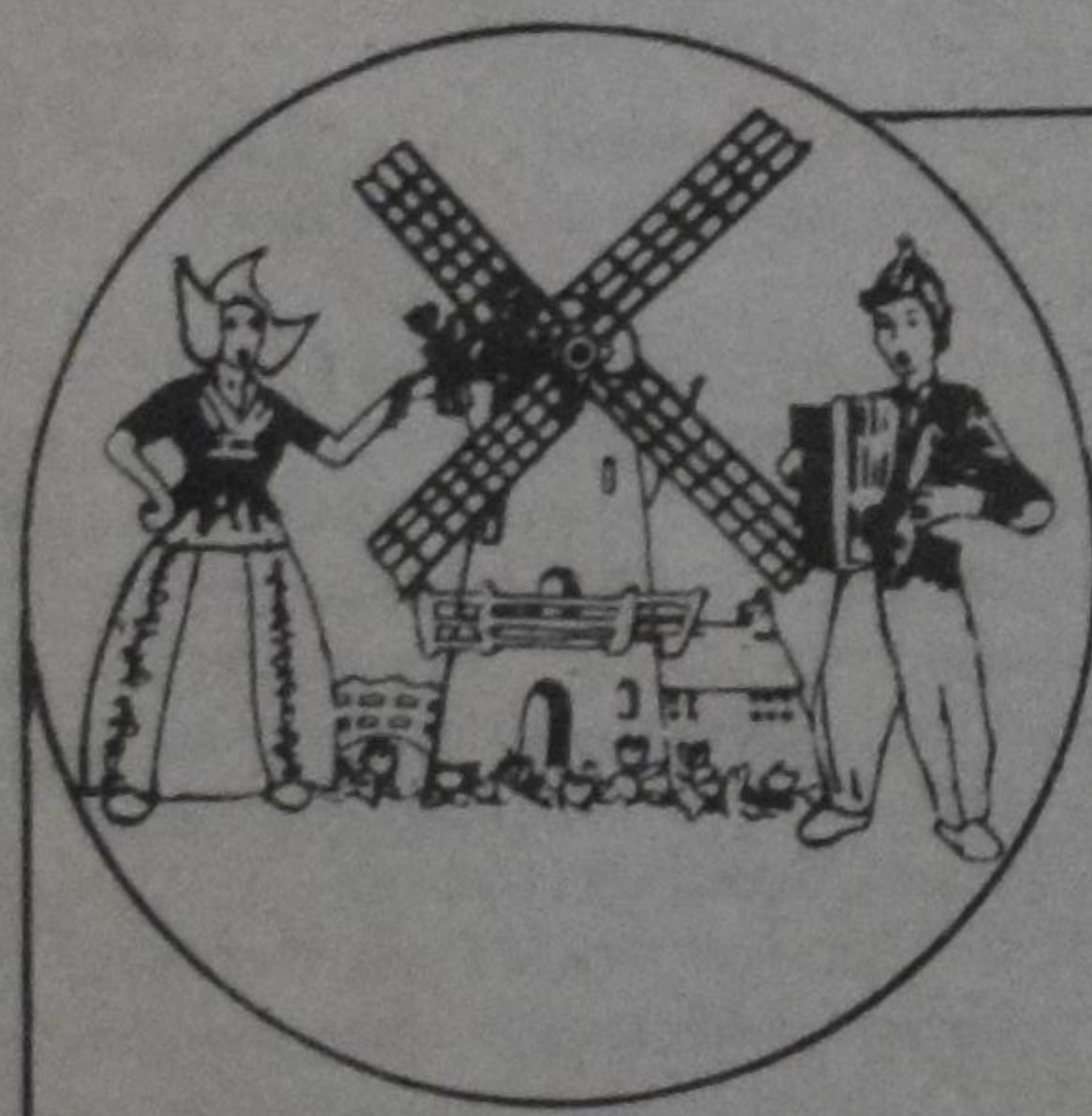
is niets gevaarlijker voor de prediker dan de gedachte dat hij eigenlijk wel weet wat er staat. Dat betekent in de regel dat hij zijn eigen ideeën in de tekst inleest. Zorgvuldige exegese betekent elke keer weer een nieuwe ontdekkingstocht. Het gaat er om het "eigene," de specifieke boodschap van deze tekst, op te sporen. Dat is ook de enige mogelijkheid om niet uitgesproken te raken. Bovendien heeft de gemeente er recht op. De prediker heeft immers net aangekondigd dat hij over deze tekst zal preken. Laat hij het dan ook doen! En laat hij de gemeente vertellen wat deze tekst ook werkelijk zegt. Als de tekst over een belofte gaat of een troostwoord bevat, dan mag de gemeente verwachten die boodschap ook te horen en niet naar aanleiding van een totaal anders gerichte tekst, allerlei opdrachten te ontvangen. Als de tekst duidelijk over een gebod van de Here God gaat, dan moet de prediker dat gebod uitleggen. Samenvattend zou ik het zo kunnen zeggen: De gemeente moet als ze de kerk weer verlaat, meer van die bepaalde tekst weten dan toen ze binnenkwam.

Exegese alleen is niet voldoende. Dan wordt de preek een bijbellezing. Maar een preek is meer. Ze is een actualisatie van een woord dat eeuwen geleden tot een gemeente in haar situatie werd gezegd. Vandaag moet diezelfde boodschap tot de gemeente van nu in haar

situatie worden gezegd. Het Woord wordt pas levend, als het in de huidige situatie opnieuw wordt gezegd. Die 'toepassing' is niet een sloep, die achter aan het schip van de exegese wordt vastgebonden (een beeld van Kuiper). Het ideaal is dat het oude Schriftwoord zo wordt uitgelegd dat mensen van vandaag het gevoel krijgen: Het gaat over ons en onze situatie. Je zou dan van actualiserende uitleg kunnen spreken. Dat lukt lang niet altijd, omdat de tijds kloof tussen het Woord van toen en de mensen van vandaag erg breed en diep kan zijn. Maar hoe we het ook doen, het Woord moet ons eigen leven binnenkomen als een reddend en toekomst openend Woord van de Here God.

De gemeente moet het gevoel krijgen dat de prediker zelf, met zijn hele persoon, achter zijn boodschap staat. Men spreekt hier vaak van authenticiteit. Als de gemeente de indruk krijgt dat het een min of meer opgezegd lesje is, is de kans groot dat de boodschap bij haar langs glijdt en haar nauwelijks of niet raakt. De prediker moet zelf eerst door de boodschap "aangesproken" zijn. Alleen dan is er de mogelijkheid dat hij ook de gemeente kan "aanspreken."

Tenslotte vonden we allemaal de voordracht ook belangrijk. Er is een tijd geweest dat voordracht niet veel nadruk kreeg. Men was bang voor alle holle retoriek, en terecht. De prediker is niet een acteur, die zijn verhaal zo goed mogelijk moet "spelen," of een vertegenwoordiger, die zijn artikel zo goed mogelijk moet "verkoppen." Maar elke



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Persoverzicht



Het Ministerie voor Werkverschaffing onder de energieke leiding van onze geliefde Flora MacDonald is zo lek als een mandje. Interne briefwisseling van de verschillende bureauchefs wordt de volgende dag in de Kamer geciteerd door leden van de oppositie. Het Ministerie lijdt aan serieuze tekorten, zo bleek uit een dergelijk uitgelekt document.

De olie-industrie hier te lande werd door een regeringsinstantie aan een langdurig onderzoek onderworpen. De uitkomst van dat vijfjarig speuren werd nu bekend gemaakt. Het rapport bevatte geen bewijs van zwendel in het prijsbeleid, maar de maatschappijen

kwamen er niet zonder schrobbering af. Te weinig competitie was de konklusie. Het kostte drie miljoen dollar om tot die konklusie te komen, en het rapport bevatte ook twaalf aanbevelingen voor vermeerderde competitie. Er werd onder andere geconstateerd dat Petro-Canada een derde van de Canadese benzinehandel beheerste.

De Amerikaanse Vice President George Bush bezocht Expo en ging toen op bezoek in Ottawa bij Prime Minister Mulroney om olie te werpen op onwoelige diplomatieke golven, die opgezweept waren door de Amerikaanse tarievenmaatregelen. De visite verliep

beleefd maar er waren heel wat steken onder water. Overigens zijn de onderhandelingen nu pas officieel begonnen. Mulroney hield een zeer ernstige preek over het onderwerp voor de T.V. Het is merkwaardig, of misschien wel niet dat *het* onderwerp van besprekingen hier, namelijk een tarievenovereenkomst in Amerika, minder belangstelling heeft dan de honkbalwedstrijden. De onderhandelingen beginnen met een wat wij zouden noemen hopeloze opstelling: de Amerikanen willen invoer beperken en wij willen uitvoer bevorderen. *Rá, rá* hoe zal dat gaan? Dat is nu juist het soort probleem voor diplomatieke onderhandelaars. 't Zal ons benieuwen!

Expo zo dicht bij is natuurlijk wel verleidelijk voor de heren vertegenwoordigers in de provinciale regering van British Columbia. Verleden week hadden teveel leden van de regeringsfractie gespijeld en de provinciale Minister voor Toerisme zag zijn verzoek om kontanten verloren gaan in de stemming. De schuldige spijbelaars moesten strafregels schrijven: "Ik mag niet zonder toestemming wegblijven." Acht aspiranten zijn in competitie voor de leiding van de Socred Partij in British Columbia.

Geruchten omtrent de eventuele vervanging van ambassadeur Gotlieb worden van allerlei kanten hardnekkig ontkend. Ik denk dat ze in Ottawa bang zijn voor de wraak van Mevrouw Gotlieb. Een vergissing en je hebt een blauw oog.

Onze Minister van Buitenlandse Zaken heeft nieuwe diplomatische represailles ten opzichte van Zuid-Afrika aangekondigd. Reactie van Zuid-Afrikaanse zijde bleef niet lang uit, en de ambassadeur — Glenn Babb — sprak in duistere en dreigende termen over economische tegenmaatregelen. Canada betreft wijn, sommige onderdelen en grondstoffen van Zuid-Afrika. De toestand in Zuid-Afrika is niet zo duidelijk meer sinds de regering daar strenge censuur op de pers heeft ingesteld.

In Holland is de eerste nieuwe haring al weer gearriveerd. En voor lezers die geïnteresseerd zijn in nieuws uit Holland vermelden we een paar sappige bijzonderheden. Nederlandse zendelingen waren in 1970, 8.000 in getale, nu zijn er nog 4.440. Na de ramp in Tsjernobyl is de verse spinazie nu weer eetbaar. Per 1 januari 1987 gaan de arbeiders in de zuivelindustrie 36 uur per week werken met een loonsverhoging van 1.5 procent. Minister VanAardenne van Economische Zaken heeft bekend gemaakt dat hij 130 miljoen gulden beschikbaar stelt voor de bouw van windmolens. Nou hoe zou u dat nu allemaal te weten komen als u C.C. niet las?

Er heerst een opgewonden stemming ten huize Tuyl. In het stadium waarin de meeste mensen van onze leeftijd hun huis verkopen hebben wij een huis gekocht. Het wordt de vijf-en-twintigste verhuizing in een vijf-en-dertig jarig huwelijk. Wij zijn letterlijk pelgrims hier op aard'. Mijn vrouw heeft besloten om met me mee te gaan.

Carl Tuyl is predikant van de Chr. Ref. Church in Kingston, Ontario.

Let op de vervaldata voor inzending van advertenties gedurende de zomermaanden, vermeld op pagina 17.

prediker moet er wel rekening mee houden dat hij niet in een huiskamer zit, waar een onderling gesprek plaats vindt, maar in een grote ruimte, waarin honderden mensen aanwezig zijn. Dat vraagt nu eenmaal een bepaalde manier van "spreken," waarbij de spreker zich helemaal moet inzetten om wat hij te zeggen heeft, ook werkelijk "over" te brengen. Iemand die in een dergelijke grote ruimte staat te "lezen" of zo maar wat te "praten," moet zich niet verbazen dat hij zijn hoorders niet vasthoudt. Een preek is niet een referaat, maar een toe-spraak. De gemeente moet inderdaad het gevoel hebben dat de prediker haar toespreekt.

Mooie preken gevaarlijk

Dit zijn zo enkele voorwaarden waar volgens ons allemaal een preek aan moet voldoen, zal ze "goed" zijn. Betekent dit dat we dus automatisch een "goede" preek hebben, als aan deze voorwaarden voldaan is? Sterker nog: Betekent het voldoen aan deze voorwaarden dat we *dus* Gods Woord horen? Dat zou een grote vergissing zijn en daarom wil ik aan het voorgaande nog twee opmerkingen vastknopen.

In de eerste plaats heeft prof. dr. K.H. Miskotte in zijn boek over *Het waagstuk der prediking* terecht gewaarschuwd tegen "mooie" preken. Iedereen is dan onder de indruk, de gemeente en ook de dominee zelf. Je kunt een speld horen vallen. Maar wat is "mooi" hier? Is het werkelijk de schoonheid van het Woord van God, of is het de "mooiheid" van onze eigen

religieuze gevoelens die worden "gestreeld"? "Mooie" preken kunnen erg gevaarlijk zijn!

In de tweede plaats mogen we nooit vergeten dat wij Gods Woord nooit in onze handen hebben, ook niet in onze theologische handen. De Here God blijft altijd Heer van zijn eigen Woord. Daarom bidden we aan het begin van de dienst ook om de verlichting door Gods Geest. Noch de prediker noch de gemeente kan zelf het echte horen van het Woord (met een hoofdletter!) tot stand brengen. Dat kan alleen God zelf. Alles wat de prediker kan doen, is, van zijn menselijke kant voldoen aan de eisen die

aan een goede preek mogen worden gesteld. Alles wat de gemeente kan doen, is zich voorbereiden op de ontmoeting met de Here God in zijn Woord. Maar of die ontmoeting werkelijk plaats vindt, blijft het privilege van de Here God zelf. Het is het geheim van zijn Geest, die "blaast, waarheen hij wil, en gij hoort zijn geluid, maar gij weet niet vanwaar hij komt of waar hij heengaat." (Johannes 3:8)

Overgenomen uit: Centraal Weekblad, 23 mei 1986.

Bijbel weer vrij in Turkije

(Kerknieuws) — De deur van de bijbelwinkel in Istanboel, die maandenlang verzegeld was, staat weer open. Klanten komen weer binnen om een Turkse bijbel of testament te kopen. Maandenlang waren ze daarvan verstoken.

De laatste drie jaar bemoeilijkte de politie van Istanboel steeds weer het leven van de secretaris van het Turks Bijbelgenootschap, Emmanuel Bagdas. Elke keer als hij een nieuwe bijbeluitgave op de markt bracht, werd de hele oplage door de politie in beslag genomen. Er volgde een rechtzaak en prompt werd hij dan vrij gesproken.

In december vond de politie een nieuwe stok om de verspreiding van de bijbel tegen te gaan. Ze beschuldigde Bagdas van het illegaal importeren van in Duitsland gedrukte Turkse bijbels. Dit was een overtreding van artikel 31 van de perswet, dat bepaalt dat in Turkije geen Turkse

boeken mogen worden ingevoerd.

Pogingen van de kant van de bijbelgenootschappen om via diplomatieke kanalen de regering in Ankara attent te maken op het onrechtmatige van deze handelingen hadden alleen maar tot gevolg dat tegen Bagdas steeds nieuwe en weer andere aanklachten werden ingediend. Het Turkse bijbelverbod kwam in het nieuws door een persbericht van de Katholieke Nachrichtenagentur dat in Nederland verder werd verbreid door het ANP.

Aandacht

Dit bericht trok de aandacht van journalisten en politici. In kranten verschenen aanvullende berichten die enkele onjuistheden in het oorspronkelijke bericht recht zetten en Trouw en het Binnenhof wijdden commentaren aan het verbod. In Turkije zelf durfden de

kerken zich eindelijk te laten horen en nog wel op een opmerkelijke oecumenische wijze. Vertegenwoordigers van de Syrisch-Orthodoxe, van de Armeense Kerk en de pauselijke nuntius in Ankara protesteerden. Wat via Genscher uit Duitsland en zelfs via gesprekken met de Turkse premier tijdens zijn bezoek aan Engeland een maand geleden niet lukte gebeurde na deze golf van publiciteit.

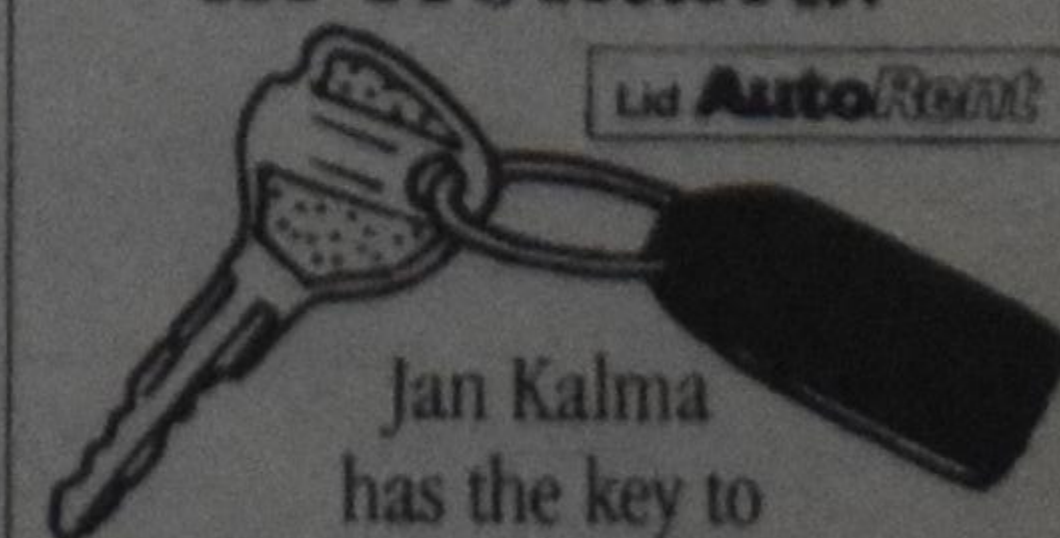
Emmanuel Bagdas belde naar het kleine hoofdkantoor van de Wereldbond van Bijbelgenootschappen in Stuttgart dat plotseling alle aanklachten tegen hem en zijn medewerkers waren ingetrokken.

De vraag is nu: heeft Turkije van deze gang van zaken geleerd? Of zoekt de kennelijk fundamentalistisch-islamitisch beïnvloede politie van Istanboel al weer naar een spaak om Bagdas tussen de

benen te steken? In ieder geval blijkt dat een bijbelverbod nog steeds velen in beweging kan brengen.

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Books

Cinema Summaries

Marian Van Til

A Room With a View

Rated Parental Guidance
Stars Maggie Smith, Jullian Sands, Denholm Elliot, Helena Bonham-Carter, Daniel Day Lewis

A Room With a View is a skillful adaptation of E.M. Forster's novel by the same name. It is a compelling and gently humorous look into Victorian England — a curious "Christian" society in which relationships between men and women, even in courtship and marriage, are formal, controlled and superficial.

Lucy Honeychurch is a young lady whose vital spirit and passion do not easily fit into such a society. She lives with her younger brother and widowed mother and travels abroad periodically with a late-middle-aged, unmarried aunt whose fear of men is surpassed only by her insistence on "propriety."

Lucy's emotional depth can only appropriately be plumbed when she plays Beethoven on the piano — those fiery sonatas which brim with pathos. She is warned by Mr. Beebe, a bachelor-clergy friend of the family (who has a secret yearning for her), that if her music and her life were ever to coincide, the combination would be exciting and volatile.

Lucy experiences that combination when she meets George Emerson and his father on one of her trips abroad. George falls in love with Lucy and acts on his love with a passionate kiss, something a better "gentleman" would never do. Lucy tries to shun thoughts of him, but cannot. On returning to England, Lucy becomes engaged to a Mr. Vyse who has all the right family connections and interests (leisure, books, travel) but not an ounce of passion; nor the ability to see his future bride as anything more than a possession which will make him look good and bear him proper children.

Lucy finally comes to understand how shallow the emotion between her and Mr. Vyse really is in a final dramatic encounter with the Emersons.

While set in a society as alien as the moon from what we live in today, *A Room With a View's* masterful examination of human relationships transcends particular time and place. There is much subtlety in the way it presents its characters, lets us look in on their lives and allows us to compare them to ourselves. The accompanying music is just right to evoke the required moods; its scene in which Freddy Honeychurch, Mr. Beebe and George Emerson are discovered "bathing" in a woodland pond is one of the most naturally funny scenes in films of recent memory.

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Christianity

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Christian In Today's World (An Eerdmans Handbook)
Grand Rapids, Mich.: Wm. B. Eerdmans, 1985. 378 pages, index. Reviewed by John Bolt, Redeemer College, Hamilton, Ontario.

Readers who are familiar with the other Eerdmans' Handbooks (on the Bible, History of Christianity, World's Religions, Christian Belief), will find more of the same in this attractive and useful volume. The focus is on the variety of groups and contemporary issues that face the universal Christian Church today.

Included is an overview of the contemporary scene, (including essays on the global village and secularization), a survey of the major families of Christendom (Roman Catholic, Orthodox, Lutheran, Reformed, Baptist, Anglican); an interesting continent-by-continent look at distinctive problems faced by the Christian Church in Africa, Asia, the South Pacific, Europe, Latin America and North America respectively; and numerous essays and short columns on a wide range of issues from peace and justice, the charismatic movement, liberation theology, contemporary worship, to sexual ethics.

As are the other Eerdmans' Handbooks, this one is filled with useful charts, maps and colour photographs on high quality paper. It is an attractive as well as useful volume for anyone who wishes to come to terms with the wide range of challenges facing the Christian Church today and/or be encouraged and stimulated by the great diversity and vitality of the Christian Church around the world. Among other things it is a necessary antidote to the provincialism and parochialism that is all too characteristic of immigrant church communities such as the Dutch Reformed communities.

The 63 essayists also represent the diversity of the Christian Church, although almost all can be said to be in the Protestant, evangelical wing of the Church. The treatment of subjects is for the most part fair and balanced, even tending toward a deliberate, even-handed

objectivity (this is most obvious in the discussion of ethical subjects).

This effort toward even-handedness does not however disguise the bias for the agenda of progressive evangelicalism with its preponderant concern for the social justice agenda. The essay on theology is a scant seven pages, and receives less attention than the concerns for ecology, racism, justice, war

and peace, and bread for the world. But that too, accurately reflects the agenda of *Christianity in Today's World*.

This volume is a very helpful introduction to the issues and challenges faced by the church today. While in-depth analysis of the issues it deals with will have to be found elsewhere, it serves as a needed stimulus for such further reflection. Highly recommended.

Book Review

How to fight the food system

Add Justice to Your Shopping List, by Marilyn Helmuth Voran. Herald Press, Scottdale, PA; Kitchener, Ont. 70pp., \$4.15 Canadian. Freda Van Arragon.

It is time that Christians become aware of the injustices practised by food processors whose overriding goal is personal profit, rather than justice for the producers and consumers of their products. "Much of the ongoing hunger in our world is caused not by a failure of nature but a failure of human nature."

Marilyn Helmuth Voran exposes one to the whole system of food processing, to

one's own gullibility, and to the hapless victims in Third World Countries. She points out how imported crops are grown for us at the expense of food crops for local use. Large firms force small farmers to rent their land to them, leaving the farmer no land to grow their own staples.

Voran gives practical suggestions on how to "fight" the food system and help obtain justice for producer and consumer alike. She also gives many suggestions for responsible shopping. This is a thought-provoking booklet for any consumer who attempts to respond Christianly to social and economic injustices.

Cancer

A doctor's "unscientific" healing

Recalled by Life, by Anthony J. Sattilaro, M.D., Avon Books, N. Y. 1982, paperback, 222 pp.

Which one of us does not know someone who either has cancer or who has died of cancer within the last decade? Statistics show that more than a million Americans under treatment for cancer in any given year, while 700,000 more are diagnosed as having cancer. The death toll is 400,000 a year (1981) and climbing and the annual costs of treatment exceed \$20-billion.

The book *Recalled To Life* concerns the period of Dr. Sattilaro's life from 1978 to 1981. At that time, he was diagnosed as having prostatic cancer, which metastasized to his skull, shoulder, spine, sternum and ribs. He was 47

years young, extremely self-centred (by his own admission) and had "perhaps" a few years to live.

Dr. Sattilaro was, by chance, put in touch with people who practise a macrobiotic diet and made an extremely remarkable recovery over the next two years. His academic education, professional environment and personal values, all rebelled against this unscientific dietary system of healing. He himself had not, as indeed very few doctors have, had training in nutrition and its consequence.

The fact that he finds God through this phase in his life also makes the book worth reading. He says of himself, "My cancer was the result of my taking and taking until I had to ask for my very life. Selfishness is its own terminal illness."

Dr. Sattilaro believes that so far, his own story is anecdotal evidence, and as such not regarded as scientific proof of anything. Yet as a physician, he feels it is important to report his case history in the hope that it may stimulate scientific research — and, perhaps, new ideas that may eventually lead to a more effective treatment, or care, for cancer.

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